

# The Catholic Educational Review

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## EDUCATIONAL RESEARCH AT THE CATHOLIC UNIVERSITY

In recent years a very gratifying interest in the educational research produced at the Catholic University of America has been shown not only by research workers and graduate students but by the much wider circle of our school administrators, teachers, librarians and the clergy. It has been manifested by a real eagerness to know what studies have been projected and produced, and by a desire to obtain whatever has been published or made available for distribution. The pamphlet published by the University in 1931 entitled "A Decade of Research at the Catholic University of America (1921-30)," which listed all of the publications of the decade, including, of course, those of the Department of Education, has done excellent service in spreading information on the varied topics and problems which have engaged professors and students during that period. Since its publication two years ago, however, a considerable number of additional studies has appeared, and in view of the prevailing interest in educational research on the part of our Catholic school public, a brief description of the nature and scope of these recent studies may be welcomed.

Not all of the educational studies made at the University appear in printed form. Each year a large amount of research material is presented in the dissertations required of graduate students for the A.M. degree, but since there is no obligation to have these studies printed, although many are worthy of publication, they remain on file in typewritten form and may be examined in the University library. An idea of their timeliness, interest and value may be suggested by the fact that an article in the Journal of the Education Association of the District of

Columbia, May, 1932, entitled, "Studies in Educational Research," was devoted solely to a review of three such unpublished dissertations presented for the M.A. degree.

The published research of the Department of Education appears under two principal forms, viz., doctoral dissertations and monographs, the former representing the results of investigations undertaken by graduate students under the direction of their professors, and the latter the special studies of both students and professors. The dissertations which are printed in small quantities are sold by the University library for a uniform fee of \$1.00 each. The monographs are published by the Catholic Education Press in a series known as Educational Research Monographs. The separate numbers or issues are priced in accordance with their size, and the annual volume of these issues running to about 350 pages is sold on a subscription basis for the price of \$3.00. With the publication of these monographs in 1930, the Educational Research Bulletins issued since 1925 were discontinued.

During the past two years the research publications in dissertation and monograph form have been fairly representative of the work of the various sections of the Department of Education, and in this review the studies will be grouped as they pertain to the customary divisions of the educational field, viz., the History, Philosophy and Psychology of Education, School Administration and Secondary Education, although it should be noted that in many instances the topic or problem investigated concerns more than one division of the field.

#### HISTORY OF EDUCATION

The progress of secularization in our American public schools is systematically traced in the study "Secularism in American Education, Its History,"<sup>1</sup> by Burton Confrey. After an examination of the European backgrounds for the educational concepts of the American colonists, and an investigation of the extent to which they were adopted, this study traces the genesis and growth of the secular idea in constitutional provisions, statutes and court decisions down to the nineteenth century when the idea became prevalent, and shows how secularism has since ceased to be a by-product and become a conscious aim in American education. It

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<sup>1</sup> Educational Research Monographs, Vol. VI, No. 1. January, 1931.

is a basic study for an understanding of one of the most significant changes in our educational thought and practice.

As a contribution to our Catholic educational history may be noted the dissertation, "The Seminary Movement in the United States: Projects, Foundations, and Early Development, 1833-1866," by Rev. William S. Morris, SS. This is a continuation of an investigation of our Seminary history begun by Rev. Lloyd P. McDonald, SS., Ph.D., and carried from the beginnings of the Seminary movement in 1784 down to 1833. In the present work the period covered extends down to the Second Plenary Council of Baltimore in 1866, when the modern period begins. It consists of two parts: the first, a description of projects and foundations as they occurred in the various dioceses; the second, a consideration of some special features to be found in the seminaries of the time. It provides a view of the movement in its general and local aspects, and shows how our Seminary system developed into something like its present form. With the original study of Dr. McDonald it forms an integral part of the series which will ultimately present a complete history of the Seminary movement in the United States.

A monograph of unusual interest and value is that of Rev. Richard J. Bollig, O.M.Cap., "The German Catholic Schools in Southern Russia,"<sup>2</sup> published February, 1931. Interest in the Germans in Russia was aroused especially in Germany during the World War. Through the German occupation of Ukraine, the German soldiers learned to know the German colonies in South Russia. During the Revolution many of the colonists returned to Germany to solicit help for their stricken countrymen. In this way the mother country learned of the condition of the colonies, and, while much has been written of the German Protestants in Russia, very little has appeared on the Catholic settlements. This study makes known to English readers for the first time much valuable information on the Catholic educational system in South Russia up to the time of the Revolution.

#### PHILOSOPHY OF EDUCATION

Like Secularism in America, Laicism has had a telling effect on education in France. The dissertation, "Laicism in the Schools of France," by Sister M. Justine Redmond, while giving a history

<sup>2</sup> Educational Research Monographs, Vol. VI, No. 2.

of the movement from the sixteenth century onward, is in the main a study of the philosophy of Laicism and an appreciation of its effects on public education in France. The writer finds "that the system involves a theory of moral education based on what is called a scientific foundation to the exclusion of religion." Inasmuch as there is a growing demand for moral instruction in our American schools from which religion is banished by law, it is worth while examining what have been the results of the French experiment with lay morality.

Another investigation from the philosophical angle is "A Critical Study of the New Education"<sup>3</sup> by Sister Joseph Mary Raby, which is an appraisal in the terms of the philosophy of Christian education of the principles of the new or progressive schools. There has been much criticism of progressive education but very little evaluation by Catholic scholars. Sister Joseph Mary sifts the principles of the new system in order to gather whatever truths it contains for incorporation into Christian education. The study treats of Progressive Education as it is today; the development of the movement, its social and psychological factors; its excesses and defects and finally presents what is valid in its principles and practices. Some may be surprised to learn that in the writer's conclusions it is shown "how fruitful in possibilities for the education of children are some of the principles of the progressive schools, and that it is but proper that these truths be incorporated into the body of Christian education to the mutual profit of progressive and also Christian education, the former gaining life and real meaning, and the latter assimilating principles which have been shown to be in harmony with child nature and with the conditions of a modern democracy."

#### PSYCHOLOGY OF EDUCATION

A typical dissertation from the section of Educational Psychology is that produced by Sister M. Immaculata entitled "Permanence of Improvement and the Distribution of Learning in Addition and Subtraction."<sup>4</sup> It is concerned primarily with the retention of gains made by children as a result of drill in the processes of addition and subtraction while they are participating in regular classroom work. It aimed specifically to determine the

<sup>3</sup> Educational Research Monographs, Vol. VII, No. 1.

<sup>4</sup> Educational Research Monographs, Vol. V, Nos. 9 and 10.



relation of the length of the practice period to the degree of permanence, the effect of concentrated versus distributed practice, the influence of a single practice period each day in comparison with a double practice period, the relation of permanence to method of drill, at what age permanence is greatest, and to measure the effect of the summer vacation upon the permanence of gains. The plan of investigation and the method of attack will interest not only scientific workers but all students of method and notably school supervisors, for the findings give at least a partial solution of the problem as to the factors determining permanence. Among these are: (1) The most economical procedure in the fixation of number associations is spirited competitive written drill rather than oral drill; (2) short drill periods as limited as three minutes daily are more conducive to economical learning than are periods of double or triple this length; (3) distributed learning periods give greater permanence of results for total amount of time spent in drill than do concentrated time periods for learning.

All know that there are conflicting views as to the nature of mathematical ability, some maintaining that it is a special faculty and others denying it. The monograph of Rev. George J. Cairns, "An Analytical Study of Mathematical Abilities,"<sup>\*</sup> is offered as a study in method in the hope that the investigation made by him may contribute to bringing the conflicting views nearer to a solution. It incorporates the results of the use of eighteen kinds of tests, and while much of the material and the method followed are highly technical, the conclusions and results have implications that all teachers of mathematics and students of method can appreciate, as, for example, the abilities to do Plane Geometry are specific. There is no experimental justification for the view "that mathematical ability is a separate capacity running throughout all branches of the subject and unconnected with other mental abilities," nor for the opinion that mathematical ability is a complex of many loosely connected abilities; and also mathematical ability is a misnomer; the ability should be designated specifically as arithmetical, algebraic and geometrical.

#### SCHOOL ADMINISTRATION

Superintendents and principals are well aware of the frequent discussions at educational conventions of the problem of records

<sup>\*</sup> Educational Research Monographs, Vol. VI, No. 3.

and reports for use in Catholic schools. Record systems have been devised in various dioceses without any serious attempt at attaining uniformity either in method or in terminology. The dissertation, "Child Accounting in Catholic Elementary Schools," by Rev. Martin L. McNicholas, J.C.D., is an attempt to evaluate present systems of Child Accounting and to offer data to form the basis of a uniform system for Catholic schools. It is a thorough-going study of the history of records in public and parochial schools, and presents an interesting picture of how the criteria for determining the items best to be used were selected. Their frequency in actual working reports indicated the extent of their use and their validity as tested by the results of experience on the part of superintendents, principals and teachers. The study very well establishes what are the necessary records and what should be their forms.

Every principal is confronted with disciplinary problems and interested in the methods which have been found most effective in handling them. Most problems of this kind have their source in the early school environment of the child. The Rev. Norbert M. Shumacher, after some years of practical experience in educational administration, undertook an investigation of the behavior problem and presents his findings in the monograph, "The Behavior Problem Child in the Catholic School."<sup>6</sup> His field of investigation was the Diocese of Toledo and his study covered all cases recorded within a two-year period. He succeeded in listing the nature of guidance problems in this particular diocese, and then undertook an investigation including these specific problems in a definite number of cases. The study shows very well how Catholic schools are meeting behavior problems, and presents a practical plan for the education of the problem child.

One of the most significant movements of recent years in our Catholic educational system is represented by the Diocesan Teachers College, and those who have been or will be identified with teacher training programs in our dioceses will be much indebted to the author of the dissertation, "The Diocesan Teachers College," the Rev. Dr. John Raphael Hagan, who after some years of experience in organizing and directing the Cleveland Teachers College, undertook a study of the basic principles of this type of institution with a view to determining what is best

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<sup>6</sup> Educational Research Monographs, Vol. VII, No. 2.

in administration, organization and practical service. Needless to say, the author faithfully presents the historical background and the attitude of the Church toward teacher training. He discusses the major problems of organization and curriculum with all that pertains to the qualifications of faculty, the financial questions, practice teaching and the practical details of adjustment to diocesan and state requirements. All future plans for the establishment of Catholic Teachers Colleges will undoubtedly be materially affected by this thorough-going examination of the leading problems which such organization involves.

#### SECONDARY EDUCATION

Catholic secondary schools in the United States have an historical background quite as venerable as the elementary schools, for the early Spanish missionaries established schools for secondary studies almost as soon as those of elementary grade. The early need for the higher education required of those who were to enter the priesthood provoked the Catholic pioneers into the founding of colleges and seminaries which even before the days of statehood could be found in the Catholic settlements. In the dissertation, "Catholic Higher Education for Men in the United States, 1850-1866," by the Rev. Sebastian Anthony Erbacher, O.F.M., all Catholic college and seminary foundations of the period are reviewed. The study delineates the aim and purpose of the early foundations, their administrative features, teaching staff, student body, course of studies, methods of instruction, discipline and extra-curricula activities. It is highly gratifying to note that in the United States there were founded thirty-eight Catholic institutions of higher education for men between the years 1677 and 1850, and during the sixteen years intervening between 1850 and 1866 fifty-five new foundations were made. While twenty-five had but a short career, there were, at the end of 1866, sixty Catholic colleges for men, thirty-five of which possessed a charter. Within sixteen years, therefore, the number of Catholic colleges for men had doubled. This increase was indeed remarkable when the many material needs of the Church and the poverty of Catholics are remembered. It reflects a healthy growth of the Church and an admirable devotion to Catholic ideals of education and culture.

Since 1930 a series of studies has been undertaken to make known the origins and progress of Catholic high school education

in the United States. The first number of the series was that produced by Sister Mary Clarence Friesenhahn which covered the development of secondary education in the province of San Antonio. The second in the series is that of the Rev. William P. A. Maguire, S.M., "Catholic Secondary Education in the Diocese of Brooklyn." This is an historical and statistical review which records the development of a large and flourishing system and presents a comprehensive account of its present condition. The Diocese of Brooklyn has been conspicuous for its inauguration and maintenance of an elaborate program for Catholic high schools. All that pertains to the statistics, the various types of secondary schools, the curricula, and questions of administration for a rapidly developing high school system may be found in this work.

An important study produced in this section is that of the Rev. Dr. John R. Rooney entitled "Curricula Offerings of Catholic Secondary Schools," which appeared as an educational research monograph (Vol. VI, No. 4). This is an examination of the curricula of 283 institutions, undertaken to discover what are the practices of our Catholic secondary schools throughout the country with regard to the curriculum, what similarities exist and how these practices compare with those of other systems. It is an original investigation of real value to all concerned with the problem of curricula adjustment. The relative position of the vocational subjects, the language offerings, the mathematics and science, as compared with public school systems, may do much to destroy the misconception of some that the Catholic school is too limited in its outlook as evidenced by curricula offerings.

#### RELIGION

In this same section, Secondary Education, an elaborate plan for the investigation and improvement of religious instruction in the Catholic high school has been projected. The plan involves a study of the present high school course in Religion from the viewpoint of, first, the high school pupils; second, the graduates of the Catholic high school; third, the high school teachers of religion; and fourth, the clergy engaged in parochial work. The first study in the series has already appeared as the dissertation of Sister Mary Antonina Quinn, under the title "Religious Instruction in the Catholic High School, Its Content and Method

from the Viewpoint of the Pupil." While never assuming that the pupils should be the sole arbiters in any readjustment of the curriculum, yet the author believes that a knowledge of their interests and their preferences should be of service to the curriculum maker. They are the ones being taught, whose characters are being formed and whose everyday experiences are being guided. It is important, therefore, to obtain their reactions to the religion course and to find out what they themselves think are their needs. This investigation codified the reactions of five thousand pupils in thirty-five high schools. It is a fact-finding study resulting in a number of conclusions which will mean much in the future organization of content and method for religion in the high school. The study also forecasts what will be the practical outcome of this plan of investigation for the improvement of our teaching of religion on the high school level when all four aspects of the problem have been as adequately treated.

In this connection may also be noted the recent monograph on "The Content and the Form of High School Examinations in Religion" <sup>7</sup> by Sister M. Aquinas. Made on the basis of questions given in twelve Catholic high schools during the past ten years, it reveals a rather startling situation, if the inference be correct that the examination questions truly reflect the teacher's conception of the important matters in a religion course. One is surprised to learn, for example, that pupils are more often asked to answer questions dealing with the Saints and with the Pope than with Our Divine Lord himself. And the disclosures in regard to form are equally as enlightening as they are alarming.

While these and other similar investigations are directed specifically at research in the teaching of religion, it may be noted that in the majority of the research projects undertaken in the Department the religious aspect, or that phase of education especially affecting our Catholic schools, received first attention. This is at once apparent in the studies of the past two years, or of the previous decade, and particularly when the topic investigated pertained to the History of Education, the Philosophy of Education or School Administration.

PATRICK J. McCORMICK.

Department of Education,  
The Catholic University of America.

<sup>7</sup> Educational Research Monographs, Vol. VII, No. 4.



## PAN AMERICANISM AND CATHOLIC EDUCATION

On the fourteenth day of this month the Americas will mark their titular birthday, the third observance of its kind in as many years. Pan American Day is the newly established feast of Pan Americanism, a day on which the lofty ideal of inter-American friendship is emphasized, honored and revered in a special way.

Groups of many varieties have been participating in these Pan American Days, since their inauguration in 1930 by proclamation of President Hoover, and, each year, the circle of organizations in both North and South America cooperating in the observances is ever widening.

By far, the most important and most numerous class of such organized groups is the educational. Schools, public and private, elementary and secondary, colleges and universities, have been urged to take active part in the hemisphere-wide commemoration of Pan American Day, and, according to reports, have been responding to the invitations sent out by the Pan American Union with gratifying energy and enthusiasm.

The records reveal that our Catholic schools have been in the forefront of educational institutions specially marking Pan American Day with appropriate exercises and meetings. That this should be so should stir no surprise, for the participation of Catholic schools on both continents in these observances is freighted with much more significance than the mere cooperation of one variety of educational enterprise in a commemoration of a general cultural nature. There are peculiar reasons why Catholics should join not only in Pan American celebrations but in the very movement of Pan Americanism itself. Not only is there ample reason for them to join in such a cause, but a stronger reason why they should lead in this direction.

There is one word we shall hear an infinite number of times on the forthcoming Pan American Day; and we have heard it, insistently, almost monotonously, repeated during the celebrations of former years. It is the noun, "understanding," the key-word of the philosophy, the cult of Pan Americanism.

In cordial diplomatic exchanges, in academic dissertations, in commentaries on inter-American affairs, in addresses at good-will gatherings, the word that falls most frequently upon our ears is "understanding."



Now, understanding is, at the same time, a virtue and an intellectual asset, and thus a gift of the soul as well as a degree of mental attainment. It is a lofty ideal far more difficult to approach than glowing phrase-making might make it appear. As among individuals, so also among nations, misunderstanding has bred all the evils of strife induced by animosity and hatred.

An analysis will reveal that understanding is not half so much a quantitative condition of the mind as it is an attitude of the heart. It can be regarded in more senses than one as a phase of spiritual wisdom. At least, the heart free of predilections and prejudices prepares the mind better for the acceptance of knowledge. And here we come face to face with a phase of education too often overlooked, if not completely ignored, in our modern dash toward the Fountain of Knowledge—training of the heart and soul.

Since mutual understanding is at the root of Pan Americanism, that system of education which develops the spiritual functions as well as those of the mind, the one which creates a love for truth for the supernatural motive of being in conformity with the will of God, can do more to advance amicable relations among the nations of the Western Hemisphere than any other movement or method directed to that end. That education which makes for a fuller appreciation of spiritual than material values, ultimately will contribute vastly toward the linking together of the Americas into a union stronger and more enduring than mere diplomatic or commercial fellowship.

It is obvious then that our Catholic schools of higher education particularly can play a rôle in the drama of Pan Americanism of inestimable importance, for they supply that very spiritual schooling which makes hearts, as well as minds, amenable to international and individual understanding.

Already the Catholic colleges and universities of the United States have begun to donate toward Pan Americanism by including Hispanic-American studies in their undergraduate and postgraduate curricula, to the end of acquainting our Catholic students with the origins, backgrounds and outlook of our fellow Americans below the Rio Grande. Some 41 Catholic institutions of higher learning in this country are offering authoritative Latin American courses.

The steadily increasing inclusion of Latin Americana in our college and university curricula may seem, on the surface, to have no more significance than that of added educational facilities furnished with no greater desire than to extend the frontiers of secular knowledge. The improvement of academic facilities and the widening of the field of secular education are, of course, very considerable and practical aims of the introduction of Latin American courses. But the real primary purpose of these branches of study in our schools transcends the mere matter of offering additional knowledge and resolves itself into a service to the cause of that truth without which the understanding necessary to a full blown Pan Americanism cannot be attained.

I spoke before of the necessity for the education of the spirit in order that the virtue of understanding might be engendered into the souls of men and the spirits of nations. That, of course, is one of the corollary aims of Catholic education, and if applied to Pan Americanism, its effect upon inter-American relations is obvious. That attribute of Catholic education, however, is only one of the many which place the Catholic educational institution in an advantageous position to impart to students the unadulterated truth about Latin America. Another phase of Catholic education in relation to the study of Hispanic-American affairs is the fact that the countries of Central and South America are fundamentally Catholic and their people have been loyal adherents of the Catholic Church ever since their conception in the womb of Mother Spain. Therefore, they are objects of special interest to students professing the Catholic religion.

One circumstance, however, which practically forces the Catholic school—the college and university, at least—to obtain, teach, and present to the world, through its professors and graduates, the untrammelled truth about Latin America is that of the amazing distortions, the preposterous grotesqueries, the puerile canards and the unblushing propaganda concerning Catholic South America which we find in the great bulk of writings in the United States authored by non-Catholics. The prejudices, preconceptions and assumptions which we can discover in the most widely consulted and authoritative secular treatises and commentaries on Latin America, as well as in newspaper and magazine articles on Hispanic-American affairs, drive us inevitably to the conclusion

that the Catholic occupies a distinctly superior point of vantage from which to view Latin America with perspicacity and objectivity.

In view of all this, a grave responsibility rests upon Catholic education with regard to the teaching of Latin Americana. The task is really two-fold, the successful fulfillment of which will have a beneficial and salutary effect both upon historical and objective truth and upon the prestige of the Catholic Church and her faithful. In the latter case, the Catholic school can do more than any other enterprise of its kind to evaluate and to present the important rôle that the Church has enacted in the spiritual, cultural, artistic and material development of the Latin American nations, and, at the same time, supply a key to the interpretation of much in Latin American history, customs, life, and affairs without which the countries of the South will remain the enigma they now are to so many otherwise enlightened groups in our North American society.

I do not mean to advocate that the study of Latin Americana in our Catholic schools should be subordinated to the primary purpose of teaching the Catholic religion. I do not mean that such study should have a conscious, intended apologetical purpose. I think the principal aim should be truth, for the benefit of human knowledge and the development of the scholarly habit in these United States of direct unbiased thinking and teaching. If in the accomplishment of that purpose the Catholic Church's position, past and present, be thereby enhanced, so much the better.

I shall take two examples to supplement these ideas. The one, I think, will tend to show how much can yet be accomplished in bringing into proper perspective not only the Church's close association with Latin American life, but also the difficulty of viewing intelligently many aspects of Latin America without a complete knowledge of the Church's true influence upon the very springs of Latin American activity and culture. The second example I shall cite to point out the exceptional service the Catholic school can render in the general cause of truth concerning Latin America by the mere dissemination of carefully prepared, accurate information.

At the Catholic University of America, there is now on exhibition a remarkable collection of ancient Peruvian paintings, furniture and other works of art. The collection, which has been lent

by Mrs. Frank Barrows Freyer, is believed to be the only one of its kind in Europe or America.

Two ideas are stressed in the collection. First, the artistic objects emphasize that the civilization of the period in which they were created outstripped by far that of contemporary pioneers in North America, particularly those of Nordic origin. And secondly, the collection reflects the consummate fusion of the old Spanish culture with the cruder, but equally expressive, culture of the aboriginal Incas whom the *conquistadores* subdued in their Peruvian invasions.

The Spaniards, in Christianizing the Indians of Peru through the missionary padres, prepared for an amalgamation that produced a unique civilization. The Spanish, settling in Cuzco and Lima—great Catholic centers to this day—brought with them their own artistic skill and characteristics. The collection shows to a remarkable degree how the Spaniards, instead of blotting out all trace of Inca civilization—as so often we North Americans are given to suppose—built upon existing cultural elements they found among the peoples they conquered and welded them into their own. In the group of religious paintings can be seen the happy mingling of the old Incas' love of gorgeousness with the refined and balanced beauty of Catholic liturgy and tradition. The collection is outstanding in that it is a presentation of Catholic art resulting from the expression of the Spanish-Inca civilization.

Even paintings that are obviously the work of Spanish monks show a decided indigenously American influence. In these, as in most of the other objects exhibited, there stands out an example of the Church's universality insofar as she incorporates in her own culture the local customs and native outlook of the people among whom she is established.

The collection at the Catholic University is an object lesson in itself and affords one a glimpse into early Peruvian history far more enlightening than volumes of scholarly treatises.

Let us now turn to an element in Latin American life and history, the true significance of which has been obfuscated through the influence of the indifferent scholarship and unforgivable disregard of pure truth in North America to which I have already referred.

The gaucho of the Argentine is a myth, as he is a fabricated

by the facile but not always reliable North American imagination. Nevertheless, that myth persists in the enlightened United States as a forceful convincing assumption of actuality. The gaucho, as North Americans view him, is a cowboy of our own Golden West vested in vicuna garb, *chiripa*, and *chambergo*, with *cuchillo* at his side, rather than in the cinema hero's costume of felt shirt, leathern chaps, "ten-gallon" headgear, and elongated forty-fives protruding menacingly from the open ends of dangling holsters. For the purpose of superficial comparison in the North, I suppose such a sketch of the gaucho is adequate. Unfortunately, however, despite the glamour and romance which such a picture undoubtedly radiates, the peculiar importance of the Argentine plainsman of more parlous days is hopelessly lost when he is divested of his proper part as an essential ingredient in the development of modern Argentina.

It is salutary, for the cause of accuracy, as well as for that of immortalizing the gaucho properly, to give him not only a local habitation and a name, but to delineate his true importance as an ethnic unit. For the gauchos were a race, a crudely mixed one, perhaps, but an incipient order of New World society, the unity of which was achieved and maintained, not only by common hereditary strains, but as well by the unique conditions of life that surrounded them. While the coalescence of Indian and Spanish blood in gaucho veins would, at first blush, seem to make him no better, or worse, than a *mestizo*, yet the peculiar environment in which he flourished furnished him with an unprecedented outlook, philosophy and spirit, and an array of esoteric talents. Could any people have been gay precisely like the free-booting, restless creole of the Pampas? Could any have been so melancholy and dour and pensive as they who lived under the stars listening to the songs of night that "are the secret mysteries

"Hidden by darkness."

Could any have fought so glamorously as the gaucho whose life depended upon his wide-swinging *curba* lashing out from the saddle?

If strains of these qualities can still be found in the Argentine character should we be surprised? Is it merely accidental that our modern Argentinian is signally proud, independent, resourceful, progressive against odds, that he manifests the flitting flashes



of melancholy and of gayety in equal measure? Is it possible that the peculiar pungency of the Argentine personality, its sentimental proclivities, its nuances of tenderness and quick-rising, equally quick-passing spirit have been distilled entirely from the polyglot of nationalistic elements which, in the past few years, have flowed into, and are being stirred in, the Argentine melting pot? It seems more reasonable to think that through the soul of the modern Argentine surges the spirit of the gaucho, still amid "embryonic democracy and virgin nature" and still, too, as Martin Fierro put it, "wilder than the deer."

The gaucho himself, intelligent enough to know his own powers as he used them, could not gauge his importance to the future of his country, thinking, as he did, that in the loss of his individuality he was fated to become submerged in the onrush of the peoples whom Sarmiento loosed upon him and his wide acres. When the authorities in Buenos Aires decided upon their program of progress, they found readily at hand in the gaucho a nucleus—a reluctant, disdainful one, to be sure—around which they could fashion their undertaking. One great task was the gaucho called upon to perform under duress, and that to clear the Pampas of their aborigines, the aborigines whom the gauchos had fought only insofar as they hampered his own freedom. With that task accomplished, the gaucho seemed to lay down his *cuchillo*, slip from his horse, and mourn, like Martin Fierro, that "very few remain alive

"Of the rank and file

"Who once wielded lance."

But actually, the primitive-conquering soul of the gaucho fought on as it was injected into the peoples who had come to possess the land over which the gaucho had roamed

"With no other company

"Than one's own loneliness and

"The wild animals."

If literature has served to pay tribute to the gaucho as a romantic figure and to perpetuate his memory in song and story, it must not be forgotten that literature in turn owes the gaucho a debt which it can never fully repay. For he was the unwitting father of whatever purely nationalistic literature we can find in Argentina. Until the Argentine crucible ceases to boil and react,



its literature will continue to seeth with the innumerable gurgitations and eddies of a thousand influences and idiosyncracies. And until that day dawns, the gaucho tradition will remain the chief, if not the sole, indigenous mark of Argentine literature. If persistence of racial characteristics and influence is considered, then the rugged admonition of Hernandez' gaucho has long since become a fulfilled prophecy, for the author of "Martin Fierro" tells us that the gaucho was taught to "defer to no one lower than God."

I hope I have indicated adequately the breadth of the gaucho canvas in the Latin American panorama of the centuries. In doing so, I hope that I have shown clearly that the gaucho occupied an infinitely more important place in Latin American life than did the cowboy of the American West in the evolution of the United States.

Detailed study of the gaucho, or of the influence of Catholicism upon early South American culture and society, or of any other phase of Latin Americana does not, of course, come within the purview of the ordinary college course. Such academic approaches to the subject of Latin America fall more within the scope of the special lecture or seminar. But since it is mainly in commentary, rather than in the recitation of historical facts, that we find the greatest distortions of truth of any kind, it is obvious that the most effective quest for truth must be made in the highly specialized course and educational project. It is important, therefore, that our Catholic institutions of higher learning furnishing Latin American courses develop widely plans of teaching Latin Americana which extend beyond the historical and cover the interpretative, such as debates, seminars, essay contests, lectures by students, exhibits of various kinds, the pursuit of special studies, and scholarship exchanges.

The growing interest of Catholic intellectual groups in this country in Latin America is most gratifying. With such organizations as the Catholic Association for International Peace and such agencies as the Latin American Bureau of the National Catholic Welfare Conference making direct contributions to the establishment of friendly inter-American relations, and our colleges and universities imbuing students with a keen Latin American consciousness as well as with a thorough familiarity with the history, the outlook and the potentialities of the Hispanic Ameri-

can republics for occupying a dominant place in world affairs, it is becoming increasingly evident that Catholics are beginning to assume a leadership in the Pan American movement which is theirs by every conceivable right.

It is satisfying to note that Catholic groups and Catholic schools have not entered the Latin American field for the avowed purpose of establishing a so-called "Catholic Pan Americanism." Such a motive would be too restrictive, too provincial for groups composed of religionists whose spiritual perspective is catholic as well as Catholic. The Latin American programs of these organizations and schools are devised along the wide lines of Pan Americanism in general. Their close cooperation with non-sectarian and secular bodies seeking closer inter-American cultural relations, proves conclusively that, instead of isolating themselves, they are making their unique donations toward the realization of the general Pan American ideals, which are fundamentally sound and worthy. But Catholics are destined to lead in the movement because of the very nature of the assets they are giving over to the cause.

To the Catholic school we must look for the source of Catholic Pan American leadership, for if we are to contribute at all substantially to the knitting of the Americas into a spiritual unit, we must send out to our organizations dedicated to the advancement of peace in the Western Hemisphere individuals schooled not only in the knowledge of the American nations but in the spiritual verities without which Christian charity, which is the only assurance of peace, cannot be made an essential element in any program of international amity.

That this idea is fully realized by Catholic agencies of the type I have mentioned is clear from the major place which Catholic schools of the United States occupy among those groups with whom they are cooperating. The programs of the Latin American Committee of the Catholic Association for International Peace and of the N. C. W. C. Latin American Bureau emphasize the importance which these organizations attach to the Catholic school as a field of fruitful activity for the advancement of Pan American ideals.

E. FRANCIS McDEVITT.

Member, Latin American Committee,  
Catholic Association for International Peace.

## MR. CHESTERTON'S CHAUCER

Like other great poets, Chaucer has at times been misunderstood. Dryden thought his verses did not scan; Arnold complained that he was not serious enough; Professor Lounsbury made of him a New England Congregationalist transplanted to a mediaeval day. Nevertheless, literary investigation of the last two or three generations has begun to disclose to us the real Chaucer, triumphantly rescuing the man and his verse from the obscurity of the fourteenth century and the fancies of the uninformed. For the patient labors of many of these scholars, without whom we should today be unable even to read Chaucer correctly, we should be correspondingly grateful. But all in all, it has been an enthralling task for both scholar and student, and since the poet was in many ways so completely a man of his own time, almost every notable addition to our knowledge of the Middle Ages has meant more light on Chaucer.

This ought to be the justification of any new book on Chaucer: Does it help us to know the poet and his work better? The reviewers have not been in agreement over Mr. Chesterton's entry. His book has received scant praise at the hands of Howard Patch in the *Saturday Review of Literature*. The *American Spectator* "boxed" it as "The Worst Book of the Month." On the other hand, to Charles Hanson Towne it was "thrillingly beautiful," and Ivor Brown, in the *London Observer*, hymned it as "a fascinating study" of Chaucer's life and work, "a stimulating and informative study of mediaeval life and the mediaeval mind." After such generosity, Miss Edith Rickert seems to be only querulous when in *The New Republic* she objects that "on almost every page the picture of Chaucer is wrong—half-drawn, falsely coloured, distorted." Hence a somewhat closer analysis is to the point.

In the first place one ought in justice admit that whatever Mr. Chesterton writes must do a great deal of good, because of his almost unique position in English letters of the day. Whatever he says we want to hear it. We are anxious, almost as anxious to hear his views of Chaucer or Robert Browning or the Gold Standard, as we would be to hear those of, say, Dean Swift or Samuel Johnson. No man has written more genially or

more sensibly than he has done on occasion. And even when he tries badly, writes even as badly as only he can write, there are from time to time such swift flashes of insight and wit that the compensatory delight is great. Such penetration is felt in his aside that "man lives by his devouring appetite for mortality," or in the sentence (written with a profound understanding of Chaucer's humanity) that the poet "stands clothed in scarlet like all the household of love; and emblazoned with the Sacred Heart."

But G. K. is not always so happy. Such books as his "God and the Everlasting Man" certainly did not enhance his reputation among scientists. In his own phrase he tells us that a distinguished French critic thought his book on Dickens not so much critical appreciation as simple praise. A certain scholar, who knows more about Browning than probably anybody else in the world today, has remarked that he didn't think it possible to crowd so much misinformation within the covers of any one book till he had read Chesterton's Browning. Mr. Chesterton has made mistakes. But does his Chaucer equal his Browning as a mine of misinformation? That were an unfair question.

In the Introduction to this volume he honestly admits that he makes "no claim to specialism of any sort in the field of Chaucerian scholarship." This book, he goes on to say, "is written for people who know even less about Chaucer than I do." He disdains scholarship. He mistrusts scholars and strews his pages with uncomplimentary phrases about them; it is plain he considers them a plague of which we could be well rid. He would follow whithersoever the sweet spirit would lead him, and a comfortable evangel it is that he preaches, no hair shirts, locusts or wild honey. "A man might really learn more of the special spirit of Chaucer by looking at daisies," he says, "than by reading a good many annotations by dons and doctors of literature." And he decides to do so. One hesitates to think what would become of taste if the only canon of judgment were to be an ignorant and whimsical preference. Seriously, of course, no one can write any sort of book, whether it be on the Quantum Theory or Rough on Rats, without some sort of specialized knowledge, and to think otherwise is to imply that the uninformed mind is the equal of the informed one, that ignorance is at least as good as knowledge.

Mr. Chesterton divides his matter under pretty much the traditional headings, such as "The Greatness of Chaucer," "Public and Private Life," "The Garden of Romance," "Chaucer as an Englishman," and so on. We shall attempt here to offer some general observations, followed by somewhat more specific reflections on his treatment on some of the above themes.

Most of the chapters, it may be said at once, are rambling and longwinded; in some of them, as for example in "Chaucer and the Renaissance," we are given nothing specifically on the subject proposed, but instead a lengthy meditation on modernizations of Chaucer, together with some discursive writing on Dante and Shakespeare. In the chapter, "Public and Private Life," he misses document after document, even though three of these documents, relating to the Italian Journey and Chaucer's knowledge of Italian, were printed in part in the Literary Supplement of the *London Times* at least five years ago. He lingers for pages on the "seven year's love sickness" referred to by Chaucer in the Legend of Good Women, insinuating that modern critics still believe that the phrase refers to the poet's own marital unhappiness, whereas no one has thought so for at least a generation. He writes with all the joy of discovery on how delightfully the Tale of the Innocent is fitted to the Prioress, and on the subtle shading in the Franklin's sorrow over the wild courses of his own son—whereas these things are commonplaces of Chaucerian criticism and annotation.

In "The Garden of Romance," a chapter that presumably should attempt to clear up the inconsistencies between courtly love and Christian living in mediaeval times, we are treated to forty pages of rambling observations on such subjects as the nature of Chaucer's translation of the A. B. C. from the French of Guillaume De Degeuville, and of the relation of the Romance of the Rose to Boethius. Not a word to explain that complicated and artificial code of sentimental relations elaborated in the 13th century by Andrew the Chaplain in the work, "*De Arte Honeste Amandi*"—a convention which seems to have ruled mediaeval life almost as rigidly as it rules almost all late mediaeval literature. Without a knowledge of this Code of Courtly Love, it is impossible to understand rightly the greater part of Chaucer's work. More than that, without it one cannot rightly understand the Divine Comedy, and even many things in the



lives of the saints of the period. And yet, in spite of the fact that courtly love was fully explained in almost popular fashion by Gaston Paris a half century ago, and has been applied to Chaucer by any number of commentators since, Mr. Chesterton seems completely ignorant of it.

Over these pages, then, lingers the air of a dusty and out-moded scholarship. In other words, the aim to write an unscholarly book really defeats itself; it is impossible to write on such a poet as Chaucer without some sort of equipment—if one write not from an informed mind, he will write from a misinformed mind. So G. K. objects to dry and pedantic scholarship, yet he misses the brilliant and masterly Introduction with which Robert Kilbourn Root prefaces his definitive edition of the *Troilus and Criseyde*, although it was printed in 1926. He misses so human and ripe a study in Chaucer and humanity as is to be found in George Lyman Kittredge's little book, "*Chaucer and His Poetry*," published in 1915. He misses perhaps the finest short study ever written of Chaucer's training for his poet's craft in John Livingston Lowe's "*The Art of Geoffrey Chaucer*," published in 1928. Any writer of the last century, even any creative writer, might indeed be proud to claim the authorship of either of the last two studies. There is no question in Chaucerian criticism of this sort of the old distinction between the literature of knowledge and the literature of power. Both Mr. Kittredge's and Mr. Lowes' books represent knowledge become power in the hands of a master.

Beyond these fundamental weaknesses and this patronage of the scholarship of the eighties, there are pages of literary and historical misinformation. We may note some few inexactitudes. We are gratuitously assured, for example, that "Chaucer admired Dante more than Petrarch" (p. 14). We are told that "a mediaeval writer actually said that Chaucer's House of Fame had put Dante into English," whereas Lydgate in 1421 said that Chaucer "wrot Dante in ynnglysh"; it was Professor Skeat who, in 1894, claimed Lydgate was referring to the House of Fame. Again, we are assured (p. 111) that "the Rosary was invented by St. Dominic," which is certainly more than even the warmest admirers of St. Dominic would claim. Mr. Chesterton further notes (p. 129) "a pronouncement of the great Pope Innocent III, about the miseries of the poor," in such an offhand manner dis-



posing of the "*De Contemptu Mundi seu miseria humanae conditionis*," a treatise on renunciation, written by Innocent when he was still a layman. Again, he is convinced (p. 171) that the Doctor of Physik in the *Canterbury Tales* is "anticlerical," even though such an interpretation rests upon a line, the meaning of which is disputed, and which may as easily mean that the Doctor is as clerical as you please. He takes the greyhounds away from the Monk and gives them to the Prioress (p. 205). He tells us "the age of Richard II was an age of revolutions" (p. 245), whereas it was the age of one disturbance, The Peasants' Revolt. Forgetting the *Troilus* and *Criseyde*, he regards the *Canterbury Tales* as "the first true novel in history" (p. 172). He betrays an ignorance of elementary facts when he speaks of Boccaccio's "hard scorn and hot repentance" (p. 263), but he achieves his highest flights in sentences such as the following, "Chaucer is seen learning a thousand things from the sonneteers of Italy and the troubadours of Provence" (p. 220). Now if Chaucer learned a thousand things from the sonneteers of Italy, what, in the name of goodness, are they? He takes over one sonnet from Petrarch, and even then transforms it into his own rime royal, not even attempting the sonnet form. And any influence that came from the troubadours of Provence was certainly of the haziest sort and twice-sifted, first through the northern French mind of Chrétien de Troyes, and secondly, through the brain of Boccaccio and Petrarch. One might easily go ahead and compute in geometric progression Mr. Chesterton's ignorance of Shakespeare and the Elizabethan drama (e.g., pp. 166, 243, 244); one might add to our list the various other mistakes and misstatements noted by other reviewers of this book. But enough has been already said. We need only note that whole pages (e.g., pp. 228, 234, 247) and series of pages must seem to a discriminating reader as so much literary ditchwater.

Now if Mr. Chesterton is pulling our leg and wants to make a fool out of himself, that is his own affair. It is also, one supposes, the affair of those who spend money for his books. It is his own concern if he prefers to lie outstretched in green meadows and look into the faces of daisies, and say to himself, "Now at last I understand Chaucer." And yet not entirely, since more than many men he is invested with authority and responsibility. Mr. Chesterton has long been intensely interested in his Catholi-

cism. He is first and foremost a Catholic in everything he does; sometimes even he would admit he comes near being a pugnacious Catholic. He takes pains in this book, and rightly so, to stress Chaucer's Catholicism. Indeed, in Miss Rickert's phrase, Chaucer is here "set within the arch of Rome."

The danger in all this mixture of clowning and orthodoxy is some may think Mr. Chesterton's view of scholarship is the Catholic view. To rattle the can for a Chaucer so Catholic that he would be asked to address a Communion Breakfast for the Big Sisters, or be photographed with the Cardinal Archbishop of Westminster at a charity bazaar, to the tune of so much misinformation, can only add to the old suspicion that Catholics are careless about the truth. Unfortunately this is a charge to which there has been some excuse, due to the excessive zeal of certain Catholic investigators in English literature and history. Chaucer himself might smile at your errors, Mr. Chesterton, but Cardinal Newman never would.

At a time when Catholics in this country are straining every effort to further the cause of true scholarship among us, a book of this sort comes with singular inappropriateness. Viewed from another angle, certainly no one but an Englishman could do a book of this sort. If an American journalist were well enough informed to do it at all, he would do it better. What a pity when Mr. Chesterton is so well fitted to explain Chaucer, and we can imagine no one better fitted to enjoy him or the Canterbury pilgrimage. His book is like the rumble of an empty cart clattering along a well-kept road.

SPEER STRAHAN.

Department of  
English Language and Literature,  
The Catholic University of America.

## SEMINARY TRAINING IN FRANCE

Though very slow to obey the decree of Trent concerning the establishment of seminaries, once the eyes of the eldest daughter of the Church had been properly opened, by St. Vincent de Paul and M. Olier, to see the crying need of them, she set the pace for the rest of the Catholic world in this matter, making what amends she could for the time and benefits lost by her dilatory tactics. And since she has come to appreciate the value of the seminary, she has had many a Titanic struggle to maintain it: the French Revolution, the law of separation with its confiscation of seminary property, the outlawing of the teaching congregations, and lastly the World War, have wrought frightful havoc to ecclesiastical training. Small wonder then that, in spite of her best wishes and efforts, there have been periods of notable decadence.

Nor were the times of peace always more propitious than the eras of open warfare. The alliance of Church and State, whether under the kings or the Concordat, was always a drag upon the freedom and activity of the French hierarchy and clergy, with its resultant effect upon the formation of the young Levites. The concordatory State did little or nothing for higher ecclesiastical education, and as for the Most Christian King, after the restoration, he insisted that the seminaries teach the Gallican Articles of 1682. As Georges Goyau observes: "However distinguished at times some of the professors were, they did but little in the laboratories of sacred science." Reliable Frenchmen themselves are first and foremost in admitting the lamentable state into which ecclesiastical science, and ecclesiastical action as well, had fallen under the Concordat, and, naturally it continued for quite a while after the separation, since radical improvements could not be effected overnight.

To realize what an uphill task confronted the zealous men who undertook to reform French seminary training, it is essential to know something of the depths to which that training had sunk during part of the eighteenth and nineteenth centuries. According to French authorities themselves, the seminary teaching was afflicted with something like marasmus or galloping consumption. Affected more or less by the spirit of the age, the trainers had

largely degenerated into a somewhat laic attitude, neglecting many of the things proper to priestly training. Such philosophy and theology as many of them taught—even some of the really good men—was emasculated, a mixture of truth and error, a hodge-podge of scripture, poetry, sentimentalism, a literary theology. The methods of Rome might be all right for Rome, but they were out of place and all wrong for France. Instead of standing firm on the rock of sound principles and definite methods, and trying to attract the people up to their own proper level, they descended into the market place and condescended largely to the popular errors and fantastic theories, continually changing their programs, going from one bad system to another that was worse, every teacher for himself and according to his own hazy ideas.

Aubry—himself a seminary director—characterizes it as “a worm-eaten system of teaching.” The seventeenth century, which Père Gratry considered the greatest of all the centuries in philosophy and theology, was according to Aubry—at least so far as France was concerned—one of the worst of the centuries, wanting in true philosophy and theology; its grand literature a sink of doctrinal errors, of weak, diluted Christianity, naturalism, paganism; the century that desupernaturalized clerical education in France. As the eldest daughter of the Church was one of the slowest to obey the Tridentine decrees in the erection of seminaries, so was she one of the most hesitant and recalcitrant in following the lead of Pope Leo XIII anent the restoration of scholasticism—even while loudly applauding the Pope’s recommendations by word of mouth.<sup>1</sup>

De Lammenais characterized the style of seminary teaching in vogue in the above-mentioned period as “a degenerate scholasticism the dryness of which revolted the pupils and gave them no idea of religion as a whole nor of its relations with all that interests all mankind—a dull, heavy boredom which extinguished in the youths destined for the priesthood all taste and even talent for study. In the middle of the last century, the French had to go to the Germans for scripture and patrology, to the Italians for scholastic philosophy and theology.”<sup>2</sup> And Mgr. Batiffol himself—from whom the above quotation is taken—tells

<sup>1</sup> Aubry: *Les Grands Séminaires* (Lille: Desclée, De Brouwer, 1886) *passim*.

<sup>2</sup> Batiffol: *Questions d'Enseignement Supérieur Ecclesiastique*.

us that "at the end of the eighteenth century, the French seminaries were decrepit institutions living only through force of habit. Of scientific activity there was none. It had completely vanished. . . . When, some twenty or thirty years ago, a valiant editor of Toulouse undertook to re-edit the Benedictine *History of Languedoc*, not one member of the clergy figured amongst the collaborators, whilst at the present date, we can ourselves undertake the re-editing of the *Gallia Christiana* of the Benedictines."

There are, as might be expected, two opinions touching the present efficiency of French seminary training: one from the inside, the other from the outside; one held by the seminary authorities themselves, the other held by noted educators in the field of post-graduate studies. The seminary rectors are mostly convinced that they are doing their level best to fit their students for the modern conditions to be faced; some of the extra-seminary observers are quite convinced that they are *not* doing their level best. It would seem that the former ought to know what they are talking about, since that is their own special function. The latter would also seem to be entitled to some credence since they receive the students when the seminary is through with them, and are enabled to test their fitness. It would be rash for an inexpert outsider to pass a definite judgment one way or other; the part of prudence for him is to state the facts as he gets them, and let it go at that. One thing, however, is quite clear, to wit: that only the unreasonable would expect to find perfectly normal conditions just now in a country so harassed as France has been for so long. The seminary faculties have had tremendous obstacles to contend with, and with their usual wondrous recuperative powers, their habitual courage and determination, they are in a fair way to succeed ere long.

Of the eighty odd seminaries of France, the Sulpicians are in charge of about thirty, and as the Sulpician system is pretty much the same everywhere in France, the Director of the Grand Seminary of Paris may be taken as an unexceptionable spokesman. His statement is that his confrères are everywhere doing all that they know how to prepare their pupils for the present-day problems which will confront them as priests on the mission. In addition to the customary training in the sacred sciences, serious attention is paid to the practical side of the ministry. For instance, the deacons of the Paris seminary, together with some of the fourth



year men from Issy, teach catechism every Sunday morning to the children of the parish of St. Sulpice. On Thursday afternoons the deacons of the Grand Séminaire repair to the patronages of the city and render good service under the direction of the vicars, etc. This man with a wide experience of his own, and a vast accumulation of inherited experience to draw upon, has no misgivings whatsoever as to the excellence and propriety of the means adopted by his society to attain the desired end; if there are any serious defects in the system, he is certainly unaware of them.

On the other hand, the authorities above referred to maintain that the majority of the French seminaries are still backward, and that most of the worth while work which is being done today to meet the pressing problems of the age is being done outside of, and independently of, the seminaries and their training. At all events, and to whatever it is due, there is at least no doubt that there has been a wonderful revival of intellectual activity in recent years amongst both clergy and laity, and one cannot help feeling that the seminary training must have had some part in the formation of the men who are doing the work on the outside. Some of the prominent educators to whom the writer had letters of introduction were away from home, *en voyage*, when he called upon them, and replied to his questions by letter. A few samples of these letters will best convey the views of these men upon the matter in discussion. For obvious reasons, I withhold the names of the writers. One of the letters, it might be interesting to note, is from a seminary professor.

#### LETTER FROM A SEMINARY PROFESSOR OF LILLE

The hard years of persecution suffered by the Church of France before the war, and the painful material conditions imposed on the seminaries, did not permit the seminaries to follow with the desired rapidity the transformations and discoveries made in the problems of moral theology, sociology, economics, biblical and historical criticism. It would have been extremely difficult for institutions expelled from their traditional seats, with a greatly diminished number of recruits, and submitted to a most trying régime, to pursue at the same time a new program of education and culture in harmony with the new demands of the apostolate and the work of evangelization.

It is necessary, thus, to recognize that the progress realized by the Church of France during the present century has been



mainly the work of organizations exterior to—outside of—the seminaries, whilst these latter pursued their shut-in lives off the beaten track of history. So it is that Catholic Social Science, conformed to the pontifical teachings, has been elaborated chiefly in the *Semaines Sociales* and by the *Action Populaire*. The problems of sexual morality, such as the encyclical *Casti Conubii* judges them, are studied rather in the Association of Christian Marriage—and so on. The new organizations of Catholic Youth with their specialized groupings came to us from Belgium.

As for biblical criticism, it has been represented in our Grands Séminaires by the Manual of Bacuez and Vigoroux, which has been precisely condemned by the Holy See for scientific and theological insufficiency. Since that grave happening one would not dare to say that there has yet appeared any decisive work which would do honor to the French clergy on the biblical terrain.

Meanwhile, one can foresee for tomorrow, in both the minor and the major seminaries, a renewal of general culture the extreme necessity of which is forcibly underlined by the problem of recruitment (of priestly vocations). Evidently the Church of France can get sufficient recruits only on condition of keeping in contact with the modern world and with the "cultural" preoccupations of modern youth which is being formed, more and more, by organizations very active and with novel methods—such as the Boy Scouts, the Young Christian Workingmen, the Young Christian Students, and tomorrow, if it please God, the Young Christian Farmers and the Young Christian Sailors.

It is clear that it will be impossible to find priestly vocations if the minor and the major seminaries do not give an apostolical and evangelical education at least equal to that which is furnished by these groups of Catholic Action,—a fact which will force seminary teachers to put before their pupils, and solve, all those problems of morals, economics, criticism, in the light of modern needs, discoveries and methods. The annual congresses of Sacerdotal Recruitment and their modest Review—"Sacerdotal Recruitment"—are making a good beginning, it is true, in viewing their work from this large basis of general education and culture.<sup>3</sup>

#### LETTER FROM THE INSTITUT CATHOLIQUE OF PARIS

21, Rue D'Assas, Paris, (VI) Mars 27, 1931.

Seminary training must keep in view, before all else, the interior life; that is the essential. It will always remain theoretical.

<sup>3</sup> Yet Father Plater tells us in his *The Priest and Social Action* that in 1914 there were in France forty-five seminaries (a little more than half of the whole number) in which social study had been definitely organized.

In it one can do no more than give a spirit and method. However, existing conditions can be improved:

I. By habituating the young clerics more to personal work: theses, practical experiences, *etc.* The little that is now being done in that line does not give them a facility in handling sources and documents.

II. By multiplying the *seminars, cercles d'étude* (round tables) for the study of practical questions and problems of the ministry.

III. By acquainting the pupils with the ideas and viewpoints of non-Catholics, especially of the working classes and of public educators.

IV. By taking care to avoid the real inconveniences of the old classical method of exposition—meritorious indeed for its logical development and balance, but sometimes forgetful of the realities. I do not say that we should make more of the exact sciences (mathematics, *etc.*), but that we should introduce their scientific spirit of method and research. The French clergy still have a leaven of verbal romanticism.

V. By accustoming the seminarists to collaborate with the laity. As soon as the priest appears, he appears in quality of master of all problems, even of those of which he is ignorant (hence the necessity of learning more about these problems, and of getting his knowledge from the right sources).

VI. By tempering the Sulpician spirituality (Bérulle, Condren)—which is most in vogue amongst the clergy—by the more active methods of St. Ignatius.

Our courses are generally good; the textbooks suitable; biblical and sociological questions are sufficiently well treated. There has been a notable progress in the last fifty years. (I do not know whether these last few sentences refer to the courses at the *Inst. Cath.* or to the seminary courses in general.)

But the habit of being persecuted for more than fifty years has accustomed the French clergy to self-pity, or to the spirit of challenge, or to the mania of a systematic optimism exaggerating the results obtained through the grace of God. There is lacking in us the missionary spirit: simple, constructive, realistic. It is through the Bishops that this must come. The priests of the popular parishes generally acquire it by degrees, but they have scarcely time to reflect, sometimes even to pray.

#### LETTER FROM A UNIVERSITY PROFESSOR

DEAR FATHER GRAHAM:

I am sorry that I was absent when you called. I am working at the Vatican Library. It would have been interesting to discuss the results of your investigations with you. I am sorry that I do not share the ideas of your Sulpician informant. It is quite

possible that your inquiry could take another form: Can the Council of Trent seminary (conciliar seminaries they are called in Spain) turn out the type of man capable of dealing with the emancipated layman of today? It is not heresy to give the negative answer. As a man, very high placed in the Church, said to me lately: "We want safe men—but what good is a safe man in time of crisis?" The essential point of the problem is this: are we giving in our seminaries the basic moral and religious training to priests which will enable them to deal with the new problems which face us? As for France, I would say that the gulf between clergy and laity is as wide as ever, despite the enormous good will of certain sections of the clergy. In the Diocese of Paris they are adopting many American methods, getting near to the working classes.

It would take a book to answer your questions. Suffice it to say that the directors of a bank on the point of failure always tell their depositors that the bank is in fine condition. So much for most of the French seminaries; the fault is with the system. The Germans are the only ones I know of who can turn out *men* in numbers; the *crux* of the situation is there.

This is not the subject of a letter but of a long discussion, so I beg you to excuse me.

The reader can hardly have failed to notice that the letters lay stress upon the connection between the improvement of the seminary curriculum and the present intellectual and social conditions of the laity, both outside and inside the pale of the Church: "acquainting the seminarists with the ideas and viewpoints of non-Catholics, especially of the working classes and of public educators," writes one. And again, in the same writer: "accustoming the seminarists to collaborate with the laity." Another deplores the fact that "the gulf between the clergy and the laity is as wide as ever, despite the good will of certain sections of the clergy," and he wants to know whether the Tridentine seminary is able to turn out men "capable of dealing with the emancipated layman."

The third, after stating that the lay organizations are taking the lead in France in dealing with urgent moral and social problems, maintains that, unless the seminaries wake up and try to live in the present, they might just as well close up altogether, since they will get few or no students: "It is clear that it will be impossible to find priestly vocations if the minor and the major seminaries do not give an apostolical and evangelical education at least equal to that given by these groups of Catholic Action.

. . . Evidently the Church of France can get recruits only on condition of keeping in contact with the modern world and the 'cultural' preoccupations of modern youth." It is because of this close connection between seminary betterment and the intellectual and social requirements of the laity that we append the following brief account of the intellectual and social activities of the French Catholic laity.

In one of the letters just given above, the writer—a professor of the *Institut Catholique* of Paris, says there has been a real progress in the last fifty years. Perhaps that is putting it rather too moderately. There has really been a great intellectual re-awakening. That re-awakening is to be found among clergy and laity alike. We may well begin with one man who may deservedly be styled the pioneer in this movement, and with the splendid institution which he founded. Like all sturdy pioneers, Mgr. d'Hulst's merit is in proportion to the tremendous obstacles which he had to meet and overcome in the establishment and continuance of his great work: government disfavor, fears on the part of many of those to whom he had to look for help.

The aim of the *Institut Catholique* is not to prepare the pupils merely to pass a successful examination or to obtain a degree; it is to inspire them with a pure love of scientific research, with a craving for knowledge for its own sake, such as Newman pleads for in his *Idea of a University*. Among the evidences of this revival of intellectual activity are the increasing number of theses sustained by members of the clergy at the Sorbonne, the number of excellent books published upon the ecclesiastical sciences, and the very numerous reviews issued at great expense and with little hope of remuneration: such, for instance, as the *Revue Pratique Apologétique*, *Revue des Lectures*, *Recherches de Science Religieuse*, *d'Histoire de l'Eglise de France*, *de la Jeunesse*, *des Sciences Philosophiques et Théologiques*; the *Dictionnaires de Théologie Catholique*, *de Liturgie*, *et Archéologie Chrétienne*, *Dictionnaire de la Foi Catholique*, etc., etc.

We mention this intellectual interest and output of the clergy under the present heading because of the important bearing which the former has had upon the latter. These researches and speculations of the clerical leaders of thought have had their intended effect, in a remarkable degree, upon the intelligent portion of the

Catholic laity throughout France. This is shown by the large sales of such books and reviews as are mentioned above. A Catholic editor states that the works of the Fathers of the Church are in great demand among the laity as well as among the clergy, that every copy of the *Summa Theologica* finds a ready purchaser, that books dealing with the religious sciences are fairly sure of a large patronage among Catholic laymen. Greater familiarity with the higher religious teaching has inspired in the people a genuine liking for works of that description. As Georges Goyau puts the matter, in his *L'Effort Catholique dans la France d'aujourd'hui*:

"That one should see grouped together in a *cercle d'études* one hundred and eighty polytechnicians, two hundred and twenty-five pupils of the Central School, for eight months engaged in the study of Christ's miracles and the epistles of St. Paul; that five hundred normal school pupils, dissatisfied with the Protestant moral or Stoic laicism which often contented their predecessors, should follow courses on the testimony of St. Paul, conferences on the Anglican Church, scholastic philosophy, the present situation of the Holy See; that medical students of the conference Laennec should seek religious information with avidity; that marine officers should assemble under the beautiful device: *Duc in altum*, to have explained to them the *Imitation of Christ*, the *Introduction to a Devout Life*, the *Treatise on the Love of God*, and the works of M. Olier;—these are matters which would have greatly surprised preceding generations."

The higher course of religion given by the Abbe Prunel at the Institut Catholique—published in five volumes—is an excellent synthesis of elementary theology for cultured laymen. In brief, there is most ample provision made for the instruction, both secular and religious, of Catholic youth, male and female, everywhere throughout the land,—colleges, high schools and elementary schools. Nor are the efforts of zealous Bishops, priests and laymen confined to the days of school pupilage; those needing it are looked after also in their later life that they may have an opportunity to continue and perfect the instruction received in their earlier days. And the inauguration and continuance of this noble work have been carried out, not only without governmental aid or encouragement, but in the face of the most strenuous opposition on the part of the successive ministries. The sepa-



ration of Church and State, far from hurting it, only served to give to it a new and vigorous impetus.<sup>4</sup>

We Catholics of these United States complain frequently and bitterly of our hard lot in the matter of getting a Christian education for our children. The whole burden of support for our schools is thrown upon our own shoulders. There is no help from the Government; on the contrary, we are forced to submit to a double taxation for education; taxed by the State for the public schools, taxed by the Church for the parish schools. And yet and withal our troubles in this matter are scarcely to be mentioned in the same breath with those of the French Catholics. Here, if the Government does not help us, neither does it hinder us; if there is a strain upon our finances, there is at least none upon our freedom of action; if the State does not (as in truth it cannot) teach religion in its own schools, at least it does not teach irreligion or downright atheism, nor does it oppose the teaching of religion in private schools; it puts no obstacle in our way; we are at liberty to build our schools and to manage them as we see fit.

Not so, by long odds, in France. There, consistently and persistently, one political generation after another, with an almost diabolical cleverness and cunning, step by step, since the days of Jules Ferry's first onslaught, in 1882, the powers that be have been working toward the overthrow, total and absolute, of all religion in the schools, and even of the morality which is based upon religion. The basic reason for their attitude may be found in the words of one of the most notorious of them, the Jew Salomon Reinach: "Religion is but an aggregation of scruples (not in our sense of scruples merely, but in the sense of everything that is weak and contemptible: childishness, barbaric

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<sup>4</sup>"It is apart from and outside of the religious concordatory establishment that, in the last quarter of the XIXth century, a revival of Catholic intellectual activity began. Mgr. d'Hulst was the first to inaugurate this revival, and let us say here that the thinking and knowing Church was separated from the State long before the official and praying Church became separated from it by law. The Catholic revival in those last fifteen years was so far from being endangered by the law of separation that the years which followed it saw the foundation of several new chairs at the Catholic Institute of Paris, and the greater part of the public courses given there were inaugurated during those years. These foundations marked a decisive step in the evolution which made of the Catholic faculties centers of scientific initiative and research."—Goyau: *op. cit.*

credulity, etc.) which put obstacles in the way of the free exercise of our faculties."<sup>8</sup>

Far from being hostile to religion, the attitude of our Government is friendly. It does not bar religion from the schools because it objects to religious teaching, but simply because, owing to the multiplicity of sects in our country, it is impracticable; its position is negative. In France, on the other hand, the attitude of the various ministries dealing with the question has always been one of positive hostility, of active and effective antagonism, not only to the Church, but to religion generally. Most of the framers and supporters of these successive measures for the de-religionizing of the schools of France have been rampant fighting atheists. And they bar God and every reminder of religion from their schools, not because of the moral impossibility of having religious teaching and religious emblems in schools patronized by manifold conflicting sects—as is the case in our country—but in the teeth of the fact that the overwhelming majority of the French people are Catholic, if they have any religion at all. However, even at that, if the Waldeck-Rousseaus, the Vivianis and the rest had gone no further than our Government in the matter, if they had contented themselves with a purely negative attitude, doing nothing for religion, but saying and doing nothing against it, things would be no worse than they are among ourselves.

But to stop at that was never their intention. From the very outset of their campaign, their aim was to uproot religion from the land, to destroy it root and branch, and the best and surest way to accomplish that was to begin with the elementary schools and carry it all up the line. Not only do they not teach religion, but they openly deride it, and treat with scorn those who still hold to it among their pupils, a majority of the teachers being active sympathizers with Bolshevism. So flagrant and dangerous did this revolutionary spirit of the primary teachers become that even the laicizing ministers themselves grew alarmed, and the Minister of Public Instruction in 1912 ordered the suppression of the teachers' syndicates. How successful he was may be seen by the fact that thirteen years later, in 1925, out of some ninety

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<sup>8</sup> *Orpheus: Histoire Générale des Religions*, p. 4.

thousand teachers, eighty thousand belonged to the proscribed syndicates.<sup>6</sup>

Nor does even this extreme step constitute the bounds and limits of their program. Not only do they refuse religious teaching in their own public schools, not only do they ridicule it and sneer at it, but they have for years been straining every nerve and muscle to make the teaching of it impossible everywhere by doing away altogether with free or private schools which do teach it. Their latest move is the advocacy of the "*école unique*," a free and highly favored system embracing secondary as well as elementary education, and through which they hope ultimately to obtain a governmental monopoly of education. Back in 1901 and 1904, the Waldeck-Rousseau laws had outlawed the religious teaching communities and hampered the rest to such an extent that the wonder is there are any Catholics left in France. Neither would there be if the French episcopate and clergy had lain down meekly and thrown up the sponge by a tame submission to these godless schemes. In spite of all the laws and persecutions, the religious schools continued to increase and flourish. The vigorous pastoral of the French hierarchy in 1909 put new courage and determination into the people. So much so that M. de Remel, one of the Catholic deputies, could say before the legislature:

"Notwithstanding these summary executions (of the anti-Catholic laws), notwithstanding indirection of speech, notwithstanding the lion's share which you give to the public schools; although you defray all its expenses with the money of the taxpayers; though you erect numerous and imposing structures; though you afford ever increasing advantages to the teachers, though you attract the children into the neutral school by a share in the school fund, by free school supplies and other inducements, though all these administrative favors are reserved to such as send their children to the public school; notwithstanding all these inequalities, notwithstanding the ostracism with which you have stigmatized the religious school; when you had believed the death blow was given private instruction, it still survived. So widespread in this country, so lively in the human heart, is the love of liberties and so noble is the ardor to defend them."

Of a truth our troubles in the matter of securing a Christian training for our children, serious as they are, are small when

<sup>6</sup> *Nouveau Siècle*, Oct. 15, 1925.

compared with those of the Catholics of the French Republic. In addition to the financial burdens put upon them—a people not so used to giving as we are, and many of them poorer than the average of our people—there are the numerous and everlasting contemptible discriminations against them in public and private life. It would be untrue to say that the French Catholics as a body are doing their full duty in this matter, just as it would be untrue to make that same statement of our own people taken as a whole. But there as here, the Bishops and clergy, and a very goodly proportion of the laity, are making tremendous sacrifices to give their children the only sort of education which will fit them to become good Christians and good citizens.

Since the separation of Church and State in France, French Catholics—priests and laymen—have awakened to a new and vigorous life in the field of Catholic Action as well as intellectually. Once the Church was thrown upon the people for her support, the churchmen came closer to them, made themselves actually, as well as theoretically, one with them. The vast and efficient measures since adopted, the whole-hearted devotion, the enthusiastic cooperation, of priests and people, high and low, aristocrat and workman, women and men, for the religious, moral, social and economic betterment of the needy and oppressed, is genuinely amazing and most encouraging. Verily, it is nothing short of a resurrection. Innumerable organizations everywhere, well officered and well patronized, for every sort and shade of need; for the young, the old and the middle-aged; syndical or cooperative effort to procure work for farm hands, widows, orphans, war victims; cheap board and cheap lodging for the poor worker; free medical advice, free legal counsel. And yet this enumeration hardly skims the surface.

In addition to its original and primary moving impulse—Christian charity—this sudden and tremendous bursting forth of French Catholic energy, this wondrous reinvigoration of the heart and hand of French Catholic charity, has indirectly accomplished much solid good along other lines. For one thing it has brought about, in many centers, a far better understanding and cooperation between churchmen and government officials than ever existed under the Concordat, the State functionaries in many places officially recognizing and even subsidizing the social work

of the churchmen. For another, it has dampened the powder of Socialist and Communist. As Georges Goyau has it: "Religion, which Karl Marx regarded as an entirely private affair, the Church, which a strict application of the Concordat relegated for a long time to the sacristy, suddenly appeared as mediators in the arena of social conflict."<sup>7</sup>

Owing to the zeal and initiative of Monseigneur d'Hulst, there is today a large association of lay catechists, male and female, who give religious instruction both to children and to grown-ups whose early religious instruction has been neglected. Enrolled in this band are men and women from all walks of life—members of the nobility, professional men, engineers, polytechnicians. There is nothing third or second rate about these catechetical lessons, as there so often is among our own Sunday-school helpers; for most particular care is taken by both the chiefs and the teachers themselves to make certain that the teacher himself first knows accurately what he will try to teach. Furthermore, these catechists, by means of their publications and associations, are exerting a mighty influence for good upon the schools conducted by the State, especially the normal schools, where many conversions are effected.

On the moral side, there are the *Associations Familiales*, organized to combat actively the pernicious philosophy of Rousseau, which strove to exalt the rights and liberties of the individual above the dignity and rights of the family. As a deterrent against birth control—so common among that people—they make every possible effort to procure aid, State and popular, for the support of large but poor families. The association known as *Le Foyer* has for its object the facilitation of lawful Christian marriage of those living in concubinage, and to legitimize their children. *Le Foyer* was begun by St. John Francis Régis, and the work has been zealously carried on for fifty years at Lille, where the bureau opened by M. Henri Bernard—president of the administrative council of the University of Lille—has regularized 37,000 irregular unions and procured the legitimizing of 7,560 children.

We might go on thus for pages and still do but scant justice to the topic. Nothing is overlooked or forgotten, no phase of

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<sup>7</sup> *L'Effort Catholique dans la France d'aujourd'hui*, p. 33.



distress of body or soul is neglected. The very incomplete notice given here, however, may convey to the reader who does not already know, some little idea of the tremendous activity in the Catholic France of today in the interests of religion, good morals and the economic improvement of the submerged millions. When one recalls how very different were conditions under the monarchy and the empire, both of which long held the Church in leash, he is reminded of the opening words of *Genesis*: "And the earth was void and empty, and darkness sat upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made."

JOHN E. GRAHAM.

## DRILL IN ARITHMETIC<sup>1</sup>

Few will deny the necessity of systematic drill in establishing skill in computation. There is no substitute for practice in learning. Although drill may be exaggerated and poorly managed, it is a necessary complement to instruction. All attempts to replace drill by incidental methods of teaching have been failures. Wilson (7) has reported an experiment in which the arithmetic taught in the first two grades consisted largely of informal activities designed to provide a broad background of experience for the formal instruction and drill of the third grade. Wilson's results indicate a much greater degree of success than would be anticipated, for a knowledge of the fundamental facts appears to have been developed through number games and kindred activities of a very informal type. On the basis of the results secured, Wilson has recommended that formal drill in the first and second grades be replaced by instruction that is designed to build a basis for understanding and thinking in number situations. "There should be no effort on memorization of facts; there should be no pressure, no annoying check-ups. The effort should be frankly made to eliminate all formal drill and to use the number period in carrying on with the new type of work. The plan rests directly upon Dewey's conception of experience as the proper basis of learning."

It would be wrong to deny the necessity of providing an adequate experience as a background for the learning of arithmetic. But children in the first and second grades have generally had a much more extensive experience with numbers that Wilson appears to have recognized. To devote two years to the development of experiences adequate for the formal teaching of number appears to be a waste of time in the light of the known facts regarding the development of number ideas. It may be inferred that some of the experiences that have been presumed to have been developed by Wilson's plan were the products of out-of-school activities and that while the children were ready for more advanced work, a considerable amount of time was wasted in enlarging a background that already existed. That the children knew accurately the primary number facts does not necessarily

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<sup>1</sup> This is the fifth of a series of articles on the teaching of arithmetic. The sixth of the series will be published in the May issue of the CATHOLIC EDUCATIONAL REVIEW.

testify to the efficacy of the informal method. Wilson compared his results with those secured in a city in which a "formal" arithmetic program was followed in the first two grades. The pupils following Wilson's method achieved superior results. It may be remarked that there are many types of formal instruction, all of which are not equally effective. The absence of norms in Wilson's report renders it difficult to appraise the quality of the formal instruction and comparisons between the two methods of the investigation must omit one of the significant elements in the situation.

Overemphasis on drill in the primary grades is to be condemned but it does not seem reasonable to forego practice in the use of facts which are learned. In the light of known facts regarding the persistence of initial errors in arithmetic (3), Wilson's method is open to the criticism that it is indifferent to the kind of experiences which the child is acquiring. The provision of a broad basis of understanding implies a need for some knowledge of the number facts. Children may readily acquire erroneous concepts of number relations and these will persist as no means are provided for the detection and elimination of such ideas.

An adequate basis must be had before number ideas can be taught. But the concepts possessed by most children when they enter the first grade render unnecessary spending two full years in playing games and organizing stores, activities in which some use of number is absolutely essential. If any use is to be made of number facts and relations, these should be taught and not permitted to develop in any haphazard way that will tolerate errors. As far as the "annoying check-ups" are concerned, the less said the better.

A procedure that seems more consistent with the psychology of learning is one in which number relations are taught in connection with problem situations that are closely identified with the child's use of numbers in and out of school. When facts have been learned, practice is needed to develop facility. Such practice is provided by worthwhile drills. These should be managed intelligently. Drill cannot take the place of instruction. Nothing can replace practice. Learning is activity and without purposeful practice, very little skill is ever developed. Drills are not necessarily monotonous. On the contrary, drills may be managed in a way that enlists enthusiasm and effort and the

pressure comes from the natural tendency towards competition. The entire philosophy underlying the plan that Wilson has proposed is at variance with the fundamental facts of educational psychology.

Drill is frequently exaggerated so that all arithmetic becomes little else than a monotonous repetition of memorized facts. Many teachers seem inclined to the belief that drill is the panacea for all deficiencies in arithmetic. Drill is prescribed whenever the class falls below the norm on any type of test. It is identified with remedial instruction, whereas the two are as different as teaching and self-activity.

There are two kinds of drill. One type is that which is used to fix recently acquired associations. The other type consists of drill for the maintenance of previously acquired habits. These two types have several resemblances but in some respects there are important differences. Drill employed for the purpose of developing facility in the use of recently learned facts should be closely connected with the teaching of those facts. The units of instruction should be small and each should be followed immediately with drill. Such drills permit the concentration of the attention on a single topic. Skill thus developed may then be practiced in other situations with each practice varying some condition until the child has learned to identify the process to be employed and can respond accurately and quickly to the question as soon as its special nature is identified. The inclusion of other types of processes in such drill may produce interferences and detract from the formation of the habits that are being formed. A common mistake in the teaching of arithmetic is to employ extensive units with sporadic drills instead of small units with frequent and closely connected drills. Drill should follow immediately the teaching of any topic and the more specific the object of instruction, the more likely is it to be mastered.

Drill may be oral or written. Several forms of the latter may be arranged. Oral drill describes practice in which the questions and the answers are heard and spoken. Written drill consists of responding in writing to questions that are seen. Written responses may be made to orally presented questions. Other variations are possible but the three types of exclusively oral, exclusively written, and mixed oral and written are the principal forms of activity. Written drill is superior to oral drill in several ways.

Written drill engages the activity of every pupil in the class whereas oral drill may reach only a few of the pupils. An example is presented and if answered correctly by some pupil, another question is asked. It is possible that only the pupil to whom the question was given solved the problem. It is unlikely that such drill reaches all the pupils of the class in the same way that written drill does. Oral drill does not provide pupils with any opportunity of seeing their answer or the question that is asked although visual presentation is generally far more effective than auditory. Valuable training is supplied by oral drill but it should follow rather than take the place of written drill. Only when pupils have developed considerable facility in responding to seen numbers should they be given practice in oral drill. Written drill provides for individual differences since each child is enabled to proceed at his own rate and is neither hurried over the facts by the more proficient pupils nor held back by those who are less proficient. Oral drill cannot be adapted to the varying needs of individuals even through grouping pupils into sections on the basis of ability. It is difficult to distribute oral drill according to the difficulty of the material. Drill materials should be carefully organized to provide for an adequate amount of practice on the more difficult facts. This can be accomplished only by means of written drill. Some facts need more repetition than do others. This consideration taken in conjunction with the necessity of providing for individual differences disposes of oral drill as an effective method of insuring practice in recently learned facts. Motivation is an essential feature of properly managed practice. But it is impossible to employ the more successful incentives with oral drill. Group competition may be utilized but it is considerably less effective and less desirable than self-competition.

In connection with an extensive study of drill in arithmetic, Sister M. Immaculata made a comparison of the three types of drill that have been described (2). The three classes were not of equal ability at the beginning and precise definitions of relative improvement are thereby rendered impossible. The written drill yielded the largest gains in each of the three grades, especially in the third. In the fifth grade, the differences are smaller and the written drill is surpassed in accuracy by a method in which the pupils wrote the answers to questions that they heard but did not see. It seems reasonable to conclude that drill in the



earlier grades should be wholly written and predominantly written in the higher grades with other types introduced to provide special training and variety of activities.

The method which involved written responses to questions presented orally is an economical method when the facilities for written drill are not available. But such drill is handicapped by inherent limitations and should not be considered as a substitute for written drill when the latter is possible.

As already stated, drill that accompanies instruction should be restricted to the topic of the instruction. Drill for the purpose of maintaining skills should be of the mixed type. Such drills are similar in arrangement to the mixed-fundamental type of test in computation. Examples are presented without regard to the process they involve. There is a continual adjustment to the assorted operations presented. Since this happens in the normal use of arithmetic, the drill should provide training as similar as possible to the use made of arithmetic. In the solution of problems in arithmetic, various operations are performed—adding, multiplying, subtracting, etc. Training that provides practice in material that is all of the same process in each exercise is highly artificial. Repp (6) has made a study in which mixed and isolated drills were compared. The groups using each method consisted of 267 and 263 pupils who were paired on the basis of initial ability. On the whole test which was used in both the initial and final measures of achievement, the group using the mixed form of drill made much greater progress but this conclusion cannot be applied to the issue since familiarity with the form of the test alone would have yielded a decided difference. When particular skills in arithmetic are considered, the superiority of the mixed type of drill is consistent throughout although the margin is not significant in all the comparisons. The results of Repp's experiment are conclusive proof of the superiority of the mixed form of drill for the purpose of maintaining skills in computation. The advantage of the mixed type is extended by the training which is provided in using the facts of arithmetic in the miscellaneous order which problem solving requires.

In such mixed drills there is a definite necessity that the examples be arranged in order of increasing difficulty. The easy examples should be grouped at the beginning of the drill in order that pupils will be enabled to do as many of them as their abili-

ties permit. The presence of difficult examples at the beginning of the drill may prevent pupils from attempting other examples that are well within their power. The initial success that is provided by easy examples is an incentive to further effort whereas initial failure is discouraging.

Most drill consists in finding answers rather than in locating mistakes. Training in arithmetic should provide opportunities for the use of all skills which children and adults employ. Although finding answers is the primary use of computation, problems are sometimes reviewed for the purpose of checking the correctness of an existing answer. Transactions in stores and the keeping of accounts involve checking. The objection is sometimes made that the presentation of incorrect answers will interfere with the establishment or persistence of correct associations (5). Such an argument overlooks at least two important considerations. The first is that pupils require this type of training. The second is that the presentation of examples with wrong answers will not interfere with the correct associations if pupils' attention is drawn to the fact that there are errors which they are expected to find. It would be wrong to present incorrect answers without informing pupils that there are mistakes which the pupils are to locate. Drill in checking should not be introduced until a fairly high degree of accuracy is attained in the finding of correct answers. This will tend to prevent any disturbing influence that might be produced by the sight of mistakes. Error finding is not only a necessary skill but a useful variation in practice work. Some of the solicitude expressed over the danger of conveying erroneous impressions might be better expended.

The issue of checking to find mistakes raises the question of the value of extensive training in checking all work. The aim of instruction in computation is perfect accuracy but such an objective is beyond the realm of possibility for a large proportion of elementary school children. It will probably be found that improved methods of teaching will raise the average performance but the attainment of perfect accuracy by all children can be secured only at the expense of other aims. If such accuracy could be achieved, checking would be unnecessary. Since we cannot expect such a degree of accuracy, training in checking of computed answers should be provided. A correct answer is more important than speed or theoretical considerations. It is not recommended that every step be checked in all computation. In

the higher grades the checking of the fundamental facts may not be worth while but all other procedures should be reviewed if not checked in detail. Such reviews are for the purpose of determining by inspection the probability that the answer is correct so that obviously wrong answers can readily be detected. Pupils whose accuracy in the fundamentals of arithmetic is insufficient should be trained to check their work at all times. There is some danger that such training may induce carelessness in the computation of the answer since the checking will detect errors. The problem of checking involves so many considerations that there is room for different opinions. If the emphasis is to be placed on accuracy, checking should be encouraged but not to the point that pupils become indifferent to the correctness of the initial computation. Errors that are due to carelessness should be eliminated through any device that will encourage ideals of accuracy and concentration of attention. Such lapses do not have the same significance as do errors that arise from incompletely known facts or persistent deficiency in arithmetical skill. No teaching can afford to place a premium on indifference but carelessness and lack of knowledge deserve different treatment.

Two forms of checking are distinguished. One method is simply to repeat the steps that were used to obtain the answer. This method can be used with all computations. The other method is to reverse the initial process, e.g., to add downwards, to check subtraction by addition, etc. The only significant experiment dealing with the problem involved checking through reversing the steps that yielded the answer. Clark and Vincent (1) found that practice in checking in column addition yielded greater improvement in accuracy than was produced by practice without checking. The latter method permitted greater gains in speed but speed is far less important than accuracy. The increased accuracy transferred to more complicated forms of addition but not to multiplication. While not specifically recommending the general use of checking, their results may be interpreted in favor of checking until only occasional errors are made. Such temporary lapses can never be eliminated completely for they appear in the work of even the most skilled persons. Checking should not be invoked to excuse initial errors but only to guarantee absolute accuracy, which should be insisted upon through this subject.

Drill should provide for all ways in which the facts to be

developed can be arranged. In a previous discussion of the teaching of the fundamental facts, it was urged that all the arrangements of the facts be taught so that there will be no association formed between the facts and their spatial relations. The drill should follow the same rule. In the earlier stages of the learning process, variations in the arrangement of the numbers in a fact may produce confusion. Such variations should be guarded against through adequate instruction and the gradual unfolding of the idea in its different settings. In that way pupils will learn to distinguish between the essence of the fact and whatever accidental conditions may surround it.

The amount of drill can be defined only in terms of general principles. The amount of drill is dictated by the needs of the class. It would be absurd to use the same amount of drill in one grade as in another, for a slow moving group as for an accelerated group. But it must be borne in mind that drill is not a substitute for instruction. Drill should be employed only to consolidate known facts or to facilitate their use. If the facts are not known, drill will not teach them. Errors cannot be corrected by drill alone. The difficulties of individual pupils and the trend of these difficulties will define the amount and kind of instruction and drill needed. All adequate instruction is firmly grounded in the abilities and disabilities of the pupils rather than by the courses of studies or other remote considerations. When the needs of the pupils constitute the criterion of the amount of drill, it will be easy to avoid the extremes of too much or too little drill.

An equally important consideration is the distribution of the drill. Texts differ radically in this regard. Some follow the plan of large amounts of drill at considerable intervals while others utilize frequent drills in small amounts. The merits of the latter plan are obvious. Many texts are seriously deficient in both the kind and the amount of drill which they provide. The placement of the drills is frequently a matter of guesswork. Such drills cannot be expected to lead to as much improvement as drills that are well arranged and distributed.

In the study of certain factors conditioning improvement in addition and subtraction, Sister Immaculata found that distributed practice generally yielded superior results. When a single six-minute period per day was compared with two three-minute pe-

riods, the latter was on the whole more successful. The difference is not sufficient to overcome the awkward arrangement of having two periods a day for the same activity. It is significant, however, that six minutes a day produced better results than did nine minutes a day. There is a law of diminishing returns whereby increasing the time yields relatively poorer results beyond a certain point which represents the time acquired to become adjusted to the task. The trend of Sister Immaculata's data emphasizes the advantages of short, distributed, periods of purposeful work. In many of the comparisons better results were secured through the use of three minutes' drill per day than were forthcoming from six minutes a day although the latter method used twice as much total time. These results substantiate the contention that the time is a less important item than the way the time is spent. Drill periods should not be too short lest they provide for nothing more than becoming adjusted to the work. They should not be long enough to induce fatigue or monotony. They should be distributed as much as possible. Reviews and drills should not be allowed to accumulate but should be an integral part of the whole plan of instruction, carefully interspersed and skillfully managed.

Drills should be timed. Learning is only as effective as the amount of effort it involves. The primary purpose of placing time limits upon drills is to prevent listless and indifferent work. The time taken to obtain an answer to an example is one of the less important considerations but drill without some emphasis on rate of work is in imminent danger of habituating undesirable habits of work. Several types of time standards are encountered. One type is represented by such instructions as, "How many examples can you solve in 20 minutes?" This procedure can be condemned on several grounds. It provides no basis for the evaluation of the work that is accomplished. There is no indication of the number of examples that should be solved in the time allowed. The time allowance is in all probability as arbitrary as it appears to be. The emphasis is placed upon speed rather than upon accuracy.

Another method of assigning time standards specifies a number of examples to be answered correctly in a certain time. Such a single standard for all degrees of ability is probably worse than no standard at all for it leads to the discouragement of those whose limited capacity makes the attainment of the stand-



ard impossible. It is too low a standard for those of superior ability. It does not improve the situation greatly to state that all children should do 5 examples in five minutes for there will always be some children for whom this is more than they can be expected to achieve. If all pupils can answer five examples in five minutes, the norm becomes entirely meaningless for the majority of the pupils who can surpass it without making an effort commensurate with their ability.

Directions to continue working until a certain degree of speed is attained also fail to provide for individual differences. Any standard that is employed should be justified on the basis of its value as an incentive. Standards should be attainable, definite, and stimulating. A single standard is beyond the attainment of a large number of pupils. It is therefore discouraging for the many who cannot reach it. Such vague directions as "see how many you can get right in five minutes" fail to indicate a goal to be reached. Any worthwhile standard should provide pupils with an opportunity of making a definite comparison of their work with the norms.

Consideration of the time standards raises the issue of the norms for the number of examples solved correctly. The only purpose of the timing of drills is to introduce some pressure into the work. Speed in itself is of little importance. The emphasis should be placed on the number of examples answered correctly when sufficient time is provided to enable pupils to attempt all examples that they can solve in a reasonable period of time. When accuracy is the focus of the attention, carelessness will be considerably reduced. Adequately motivated instruction and practice will do much to prevent indifference. Carelessness is largely a product of monotony and the purpose of such norms of attainment is to provide an incentive to consistent effort. The subject of motivation is beyond the scope of the present article. A few principles are important for motivation is the essence of successful teaching to a very large extent. There is much justification to the contention that suitable motivation is a greater factor in teaching than is method alone. However, the extent to which one's methods induce motivation is a criterion of the methods themselves. One of the principal criticisms that can be lodged against much of the teaching of arithmetic is the failure to make the work interesting, real, and purposeful. By dint of

continual exposure to the facts of arithmetic, pupils will learn something but that little compares very unfavorably with what is learned when effort is aroused by suitable means.

Of the various sources of motivation, one of the most desirable is self-competition. An evaluation of achievement according to past records is the only absolutely fair basis of judging work. A pupil can always do better than he did before or at least, maintain his previous record. The comparison is always fair for a standard or norm based on previous achievement can be surpassed by every pupil regardless of his ability. Self-competition lacks some of the undesirable features that are found in other types of motivation. Such motivation is an important element in all behavior. It may develop healthy attitudes of self-criticism whereas any other form of competition contains possibilities of very undesirable social attitudes.

In order to preserve a record of performance it is absolutely necessary that the scores on all exercises be directly comparable. If a score of five means one degree of achievement on one test and a different degree on some other test, there is no significant comparison to be made. In such a case, pupils are unable to judge whether they are making any progress or not. Norms in the ordinary sense of the term are not needed as the only norm is the pupil's own performance on the previous tests. It is quite ridiculous to assemble a miscellaneous array of numbers into examples, allot scores arbitrarily, and call the results measures of progress. A measure of progress necessarily assumes that a constant unit be employed.

Comparatively few texts in arithmetic provide adequate means whereby pupils can keep records of their work. Some texts employ various devices in what appear to be desperate attempts to conform to current principles of teaching. One such text organizes the drills into "races." If one error is made, the pupil achieves "honors" and if no errors are made, "high honors." More than one error disqualifies a pupil from any such recognition of his achievement. One of the almost unbelievable facts of this arrangement is the absence of any provision for evaluating the number of examples answered correctly. A pupil who attempted one example and answered it correctly would be entitled to "high honors" whereas a pupil who had attempted twenty examples and made two errors would not be included in

either of the honor divisions. In some exercises each example requires twenty steps. Two errors in four hundred operations would receive less recognition than no errors in twenty steps. The patent limitations of such means of securing motivation cannot be overlooked. The instructions accompanying the various drills relate that two mythical children "always win high honors in this five-minute dash in addition," to quote a particular instance. If any instructions could be framed that would be more discouraging for children of mediocre ability, it would be difficult to imagine them. It would be far better to eliminate such a meaningless device entirely than to present norms which are entirely unfair and unsound.

The final requirement to be mentioned is that the drills should distribute the repetitions in accordance with the difficulty of the facts that are to be learned and retained. Equal emphasis on all facts implies overemphasizing some and slighting others. Many studies of drill materials show that little effort has been made to construct the exercises according to any plan. The exercises are merely haphazard arrangements of numbers. In the selection of texts in arithmetic, attention should be given to this point for scientifically constructed practice materials make possible much greater improvement than is secured with drills that are not so devised.

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T. G. FORAN.

Department of Education,  
The Catholic University of America.

## EDUCATIONAL NOTES

### ANNOUNCEMENT OF THE THIRTIETH ANNUAL MEETING OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION SAINT PAUL, MINN., JUNE 26-29, 1933

The Thirtieth Annual Meeting of the National Catholic Educational Association will be held in Saint Paul, Minn., on Monday to Thursday, June 26, 27, 28, and 29.

All the sessions will be held in Saint Paul's New Auditorium, one of the most complete and convenient convention halls in America. The Commercial Exhibit will also be conducted in the New Auditorium.

The Association will convene in Saint Paul at the special invitation of His Excellency, Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul, who has directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who are expected to attend.

Reverend James A. Byrnes, B.Ph., Diocesan Superintendent of Schools, 240 Summit Ave., Saint Paul, Minn., is chairman of the Local Committee. This Committee, the officers of the Association and the Departments, and the committees in charge of programs are now arranging the various details for the Convention. James E. Cummings, 1312 Massachusetts Ave., N. W., Washington, D. C., who will again act as Exhibit Manager, is arranging plans for this attractive feature of the meeting.

The present economic depression which calls for concerted action on the part of all who are interested in Catholic education should make the Saint Paul Meeting one of the most important in the history of the Association. All members of the Association and their friends are invited to attend.

#### PROGRAM OF SUPERINTENDENTS' MEETING, N. C. E. A.

The Semi-Annual Meeting of the Superintendents' Section of the National Catholic Educational Association will be held at the Catholic University of America, Washington, D. C., Wednesday and Thursday, April 19 and 20.

The program of this meeting will be a departure from the traditional procedure. There will be no formally prepared papers as

heretofore. Instead, the speakers will lead the discussion of their topics, and present such phases of their subjects as are likely to stimulate discussion from the floor.

The following program has been arranged:

Address of Welcome, Rt. Rev. Msgr. James H. Ryan, S.T.D., Ph.D., Rector of the Catholic University of America, Washington, D. C.

Opening Address of the Chairman, Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.

Topics for Discussion:

"An Evaluation of Catholic Educational Endeavor," Very Rev. Msgr. Francis J. Macelwane, A.M., Toledo, Ohio.

"Making Catholic Schools More Catholic." (A) "Through School Agencies," Rev. Carl J. Ryan, Ph.D., Cincinnati, Ohio. (B) "Through Extra School Agencies." (1) "Pastor and Assistants," Rev. Joseph E. Wehrle, D.D., Erie, Pa. (2 and 3) "Public Press and Educational Associations," Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.

"Retrenchment in Catholic Schools," Rev. Daniel F. Cunningham, A.M., Chicago, Ill.

"Civic-Social Instruction," Rev. George Johnson, Ph.D., Washington, D. C.

#### THE FUTURE OF THE JUNIOR COLLEGE

In the course of a discussion of "Local Provision for Higher Education in Saskatchewan," W. S. Learned writes in the Twenty-seventh Annual Report of the Carnegie Foundation: "A junior college, so-called, is not an incomplete piece of a college or of a university administered locally for convenience. It is not 'junior' to anything and is not a 'college' at all. It is the dimly recognized culmination or capstone of a system of adequate secondary education, and, as such, should be incorporated into the educational life of the community.

"It is just as evident, furthermore, that the next two years leading to the present bachelor's degree—years that hitherto have filled the wistful visions of most junior colleges—are, when considered alone, only vestiges of an earlier day. They will shortly be left hanging in the air without meaning except as they are incorporated in the new liberal arts curriculum of a different institution with different aims and outlook."



Copies of this Report and of any of the fifty-two other publications of the Foundation may be had without charge on application, by mail or in person, to the office of the Foundation at 522 Fifth Avenue, New York City.

#### SURVEY OF THE FIELD

The eighth national convention of the Catholic Students' Mission Crusade will be held in Cincinnati, August 8-11. . . . The State Legislature of Indiana has passed unanimously a bill providing that parochial children shall be carried from their homes to school and return in buses provided by the commonwealth. The measure makes no distinction between urban and rural communities. . . . The chapel and altar of the new motherhouse of the Sisters of Providence, at Brightside, Mass., have just been dedicated by the Most Rev. Thomas M. O'Leary, Bishop of Springfield. . . . Out of eight prizes offered by civic and patriotic organizations in an Americanization essay contest conducted by Baldwin Post of the American Legion, Brooklyn, N. Y., six were won by pupils of St. Christopher's parish school. . . . "The Need of Religion Today," has been announced as the subject of the Intercollegiate English Essay Contest for this year. Ten Jesuit colleges and universities throughout the Midwest will participate. Besides St. Louis University, there will be Creighton, John Carroll, Loyola of Chicago, Marquette, Regis, Rockhurst, St. John's of Toledo, Xavier, and Detroit. . . . Six members of the Villanova International Relations Society have been appointed as representatives from the college to attend the intercollegiate League of Nations Conference at Lehigh University, in Bethlehem, Pa., on April 6. . . . Poland is celebrating this year the six hundredth anniversary of Casimir the Great, the illustrious sovereign who, throughout his reign, gave special attention to the spiritual needs of his people. With the consent of the Holy See, he founded at Cracow, in 1364, a university modeled after that at Bologna, thus creating a scientific center in Middle Europe, where, up to that time, there had been only one university, that at Prague, founded in 1347. . . . The tax exempt position of all churches, schools and charitable institutions in the State of Washington was clarified and confirmed by a bill passed by the State Legislature recently. The passage of this bill removes a tax menace which recently rose up to threaten the convent homes of Sisters teaching in parochial

schools and the entire property of the Holy Names Academy and of Forest Ridge Convent, Seattle, following the action of the Assessor who recently withdrew tax exemption from 40 teachers' residences, private academies and nurses' homes in King County. The County Assessor said the action was taken to force clarification of the law governing exemptions, and that the notices usually sent out on March 1 were issued early this year so that the institutions affected might have opportunity to seek proper legislation. . . . The Seventh Annual Conference of the Catholic Association for International Peace will be held in Washington, D. C., on Easter Monday and Tuesday, April 17 and 18. Sessions will be held at the Catholic University of America and at a downtown hotel. . . . A bill designed to prevent the religion or religious affiliation of an applicant for a position in the public grade or high schools of Illinois from becoming a qualification or disqualification for such employment has passed the lower house of the Illinois Legislature and is held certain of passage by the Senate. This bill was introduced by Representative Soderstrom at the request of the Rt. Rev. Msgr. William T. Sloan, of Springfield, President of the Catholic Welfare Conference of Illinois. . . . The founding of a "University of the Air" by St. Louis University has been announced by the Rev. Charles T. Corcoran, S.J., director of the University Station, WEW. This group of programs will be presented informally. No registration will be required, but listeners will be requested to write in to the program director and indicate the subjects they would like to have discussed. Nearly all the subjects treated in a college curriculum will be lectured upon in this group of broadcasts. . . . An ounce of rare sugar, known as l-ribose, has been prepared by Dr. W. C. Austin, professor of Physiological Chemistry, in the research laboratories of the Loyola University Medical School, Chicago. The sugar is priceless, although a more readily available form of ribose, termed d-ribose, which is prepared from yeast, is quoted at approximately \$14,000 per pound. . . . Most of the nation's 15,000 private schools will be forced to close unless they receive Federal aid, warns Joseph G. Branch, head of the National Association of Schools, in a bulletin to members of the association. Mr. Branch declares that "if the privately owned schools close, a half million instructors will join the jobless army which burdened taxpayers are struggling to feed and house." "Not only will the

schools lose their investment in buildings and equipment," he adds, "but the government will lose millions of dollars a year, now paid by these institutions in taxes." . . . Declaring that "absolute care must be taken that all our Catholic children receive religious instruction," the Most Rev. Timothy Corbett, Bishop of Crookston, in a pastoral read in all the churches of his diocese on Sunday, March 12, ordered the extension of catechetical work for those children, who, for various reasons, do not attend parochial schools. . . . Webster College, Webster Groves, Mo., received word that one of its graduates, Miss Margaret Wilde, has been awarded a Goethe medal in the Goethe Essay Contest conducted by the Carl Schurz Memorial Foundation. Miss Wilde's subject was "Goethe as a Lyric Poet." Her essay was among the 40 highest selected from those submitted by students in 51 colleges and universities in the United States. Miss Wilde is now studying for a Master's degree at the University of Munich, Germany. . . . An appeal for support of the Catholic University of America is addressed to the archdiocesan clergy, clergy of religious Orders, and to the laity in a pastoral letter by the Most Rev. John J. Glennon, Archbishop of St. Louis. Declaring that support of the Catholic University means support of "the Catholic primary school, high school and college—indeed, the entire Catholic educational system," the Archbishop writes that "today, when our nation appears to have reached the narrow pass out of which will issue either victory or defeat, it becomes all the more an immediate duty to sustain with our generous support an institution that will help our nation and our nation's rulers on the way back to prosperity and peace." . . . First honors in the state-wide essay contest conducted by the Sons of the American Revolution in Colorado have gone to James Feely, a senior student at Annunciation High School, Denver. A gold medal and cash prize of \$25 are the rewards for the youth's success in the competition. The subject of James' essay was: "Nathaniel Greene, His Services in the American Revolution." . . . The Rev. Walter F. Freary, S.J., has been appointed dean of freshmen at Boston College to succeed Rev. Russell M. Sullivan, S.J. Father Sullivan has been relieved because of illness, and has been assigned to a new post, spending the next six months in Jamaica, British West Indies. . . . *Spyglass*, a new quarterly publication for children, has just been issued by the American Child Health Association, 450 Seventh

Avenue, New York City. This periodical, made available on a subscription basis, is planned for use in the fifth and sixth grades. . . . Through the vigilance and alacrity of the Santa Fe Archdiocesan Council of Catholic Women, a bill calling for the provision of free textbooks, from revenue derived from general taxation, to public school children only, was amended by the State Senate of New Mexico to include parochial school pupils among the beneficiaries of the measure. . . . The best counts on the group of meteors known as the 1932 Leonids were made by Columbia College, Dubuque, Iowa, and Pomona College, Claremont, Calif., declared C. C. Wylie, professor of astronomy at the State University of Iowa, in an article in the March issue of *Popular Astronomy*. . . . Brother John A. Theodore Rush, a member of the Society of Mary for over three score years and a veteran of the Civil War, who died recently at the University of Dayton, was buried with full military honors. . . . The Rev. Daniel H. Conway, S.J., formerly dean of men of St. Louis University, has been appointed president of Rockhurst College in Kansas City. . . . The Sixteenth Annual Convention of The National Benedictine Educational Association will be held at St. John's University, Collegeville, Minnesota, June 30, July 1 and 2.

## REVIEWS AND NOTICES

**Outline Lessons on the Missal and the Mass**, by Rt. Rev. Msgr. John F. Glavin. New York: William H. Sadler, Inc.

For everyone engaged in the work of teaching religion, for leaders of study clubs, and for any single layman who is curious enough to wish to learn for himself something more about the Sacrifice of the Mass, Monsignor Glavin's outline lessons are both easy and practical. To aid the student, of both grade and high schools, the lessons are bound in such a manner as to be easily converted into a project book; and, as a further aid, many blank pages are supplied.

The project method has enjoyed great vogue in our schools in the last few years, and many teachers have used it in connection with instruction on the Mass. Unfortunately, this has only too often confined itself to the externals of worship, vestments, vessels and the like. It is not to be discounted that instruction in these externals has some value, but, almost as soon as it began, it became unbalanced. Monsignor Glavin's lessons happily avoid that pitfall. The first seven lessons are simple enough for grade school. Only one of these is on the externals. One is on the Missal, and the remaining five take the pupil through the Missal itself. Everything cannot be taught at once, and the author is wise enough to know that, if the student can be made to use the Missal with intelligence, he will continue to learn long after his school days are over.

The remaining five lessons are intended for study clubs or high school work.

His divisions of the Mass are sound. A brief simple bibliography is given with each lesson, and suggestions for further study are provided.

The lessons are further recommended for the fact that they leave room for the teacher to supply facts, and inspire interest. They claim only to be outline lessons, and as such they justify both their name and their publication far beyond the shadow of doubt.

PAUL BUSSARD.

The Catholic University of America.



**Normal Youth and Its Everyday Problems**, by Douglas A. Thom, M.D. New York and London: D. Appleton and Company, 1932. Pp. xv + 367.

The psychology of adolescence is a territory in which psychologists have done comparatively little work. In one division of this field, however, a creditable amount of information has been gathered. The behavior problems of the growing boy and girl have now been studied sufficiently well in guidance clinics to make the information thus acquired valuable to the general public.

Among several books concerning the problems of adolescence which have recently appeared the present volume is perhaps the best. This is due very largely to the wide experience of its author. Dr. Thom has been a pioneer in the organization of habit clinics for preschool children, and, what is more to the point, he was one of the first to organize mental-hygiene work for college students. He is recognized as a sanely progressive leader in the mental-hygiene field.

The book itself is organized largely around actual cases drawn from the author's experience. This makes the book read easily and helps to clarify the subject, particularly for the non-technical reader unfamiliar with psychiatric terminology.

The treatment covers the general concept of adolescence with its physical, intellectual, and emotional characteristics. This is followed by chapters dealing with special problems such as stealing, alcoholism, and industrial adjustment.

The Catholic reader will, perhaps, feel that Dr. Thom maintains a somewhat too neutral attitude in his discussion of sexual ethics. This fact would perhaps make the book unsuitable for the casual, untrained reader. The serious student will, however, find it a particularly authoritative and well-balanced summary of the modern scientific knowledge concerning the behavior problems of the adolescent.

PAUL HANLY FURFEY.

Department of Sociology,  
The Catholic University of America.

**A Compendium of Theology**, Comprising the Essential Doctrinal Points of both Dogmatic and Moral Theology, together with the more Important Notions of Canon Law, Liturgy, Pastoral and Mystical Theology, and Christian Philosophy, by the Very Rev. J. Berthier, translated from the French by the Rev. Sidney A. Raemers, Ph.D. Vol. II, pp. 595. B. Herder Book Co., St. Louis, Mo. Price, \$4.00.

As the subtitle of this book indicates, Father Berthier's book was meant to be a summary of the whole field of theology, dogmatic and moral, as well as of Canon Law, in so far at least as the latter is intimately bound up with the former, and notably in what pertains to the theology of the Sacraments. The book was originally published in Latin, appearing in the year 1887. Owing to its favorable reception, chiefly in France, and to the urgent requests of many friends, the author himself turned it into French. The French translation has been constantly revised, and the fifth edition, which recently came off the press, has embodied the teaching of the Church contained in the New Code of Canon Law. The English translation is based on this fifth French edition. The first volume was done into English in 1931 and corresponds to the first 173 pages of the French, which are given over to a study of the usual questions of Apologetics, of the treatises on God, One and Triune, God the Creator of the world, the angels and man, God Incarnate, and, finally, God the Giver of Grace. The present English volume takes up with Sacramental Theology chiefly, and ends with a short treatise on Eschatology. A third English volume is evidently contemplated, since some 350 pages still remain to be translated.

The author's purpose is quite evident. Written for priests and seminarians, it was designed to bring within the limits of one volume what must for the most part be sought in different authors who restrict themselves to one or other of the aspects of theology. In a word, it was meant to be a sort of theological *Vade Mecum*. In this the noted author has made a real contribution, and in appraising the product of his efforts this, his purpose, must always be borne in mind. Certainly, no one can deny that had the priest or seminarian no other manual but this, he would still be in a position to find quickly and easily what the essential teachings of the Church are.

But being a compendium or summary, it is inconceivable that it should serve in any accredited seminary as a textbook on mat-

ters dogmatic, moral, canonical, liturgical, and mystical. Consequently, one might reasonably ask whether the purpose of the author is as practical as might at first thought appear. Every priest, having gone through the ordinary seminary preparation, will of necessity have gathered to himself at least some outstanding textbooks on all the various ecclesiastical sciences. With good reason, therefore, one will expect, and in most cases by far one's expectations will not go unrealized, that a work which is specifically dogmatic or moral or canonical will be much more thorough and satisfying than one which claims to give merely a summary statement on all these different aspects.

The weakest part of this Compendium is unquestionably the portion which deals with dogmatic theology. In this regard it is misleading to call it theology at all, for it is the merest statement of Catholic beliefs. A more exact title, therefore, would be a Compendium of Christian Doctrine. To point out but one instance, only 18 lines are devoted to the great Catholic truth of Christ's Real Presence in the Holy Eucharist. Theology in its accepted sense is not merely a statement of the Faith; it is a science in which the truths revealed to us by God are carefully outlined and explained by the aid of history and philosophy, in which proofs are drawn in systematic fashion from Scripture, Tradition and Reason, and in which the principal difficulties are reviewed and solved. Now, in Father Berthier's work none of this is done. Occasionally we discover, after a statement of doctrine drawn frequently from some one of the Church's Ecumenical Councils, a text from the Scriptures, placed within brackets. Explanations, proofs and arguments simply do not appear, nor is any attempt made to face the difficulties of sincere inquirers or to answer the objections of opponents. It is quite true that some references are made to ascetical (not mystical) theology, but they occur so seldom and are so briefly and casually discussed as to be of little service for the priest's own spiritual life or for use in the instruction of the laity.

The book is made up chiefly of principles taken from Moral Theology and Canon Law. Here the priest will find a detailed casuistry and an exact presentation of the laws of the Church, and for this reason the work merits the commendation given to the average manual of Moral Theology or Canon Law. But in no case should the work in its English dress be recommended to lay

readers, for they could only find the minute casuistry and divergent opinions of theologians highly confusing and bewildering, and could hardly glean from it any inspiration toward a better understanding and a deeper love of their religion. Such matters unquestionably form a necessary and important part of a theological manual, but they are meant only for those who by years of training are competent to weigh and appreciate them. There is much in the preparation of a lawyer or a physician which could serve no useful purpose if made known to one who has not been initiated into these professions. So, too, there are many things which a priest must know, matters which must be regarded as his professional knowledge, and which cannot be intelligently or helpfully received by the layman.

The English translation is, as a rule, literal and adequate. However, some minor slips occur now and then, such as, for instance, the misleading rendering of the "votum baptismi" by "vow of baptism." More serious are the renditions contained in paragraphs 44, 81 and 938. The sentence in paragraph 44 should read "if the water came in contact only with the scabs which cover the child's head in the absence of hair, the baptism would not be certain." In paragraph 80 the original reads thus: "the consecration of a ciborium outside the corporal is doubtful, unless the priest had before beginning his Mass meant to consecrate this ciborium." The author himself does not add, although he evidently means, that the ciborium had been left off the corporal not by intent but through forgetfulness. In paragraph 938 the reading should be "in determining midnight or the beginning of the Eucharistic fast, one may follow regional time, even though this be not real or sun time."

A notable omission occurs in the tract on Matrimony of the recent important decree of the Holy See exempting from the canonical form of marriage children of mixed marriages who, although baptized as Catholics, have received a non-Catholic education from their earliest years of discretion.

It may not be useless to add that the author of the book might prudently be less certain than he is of the proportion of men, whether infidel, non-Catholic, or Catholic, that will be ultimately saved or lost.

The work of the printer deserves commendation. The publishers are likewise to be congratulated on their use of a non-

glossy paper, which eliminates entirely the bothersome reflection of light. As it happens frequently throughout the book that several topics are treated not only in the same chapter but within the same page, a double space between the paragraphs would set off these divers topics more satisfactorily and render the reading of the book more easy and pleasant.

REV. LOUIS A. ARAND, S.S., S.T.D.

Sulpician Seminary,  
Washington, D. C.

### Books Received

#### *Educational*

Breed, Frederick S., Ph.D.: *Classroom Organization and Management*. Yonkers-on-Hudson, New York: World Book Company, 1933. Pp. xvi+472.

Doll, Edgar A., Ph.D.: *The Problem of the Feeble-Minded in New Jersey*. Reprinted from *The Training School Bulletin*, November, December, 1932, January, 1933. Pp. 31.

*Proceedings of the Sixty-Eighth Convocation of the University of the State of New York*. Albany, New York: The University of the State of New York, 1933. Pp. 90.

Rugg, Harold: *The Great Technology—Social Chaos and the Public Mind*. New York: The John Day Company, 1933. Pp. xiv+308. Price, \$2.50.

The Carnegie Foundation for the Advancement of Teaching: *Twenty-Seventh Annual Report of the President and of the Treasurer*. New York: The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Avenue, 1932. Pp. 174.

The University of Chicago Survey: *The University Faculty*, Vol. III. *The Alumni of the Colleges*, Vol. VI. Chicago: The University of Chicago Press, 1933. Pp. 326; 126. Price, Complete Set, \$30.00.

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Adrian, Dr. theol. Jos.: *Weisheit aus des Höchsten Mund*. Bad Mergentheim: Verlagsbuchhandlung Karl Ohlinger. Pp. 402; 356; 338.

Adrian, Dr. theol. Jos.: *Glaubensbekenntnisse und Glaubensentscheidungen*. Bad Mergentheim: Verlagsbuchhandlung Karl Ohlinger. Pp. 59.



Carr, Wilbert Lester and Hadzsits, George Depue: *The Living Language*. A Latin Book for Beginners. Boston: D. C. Heath and Company, 1933. Pp. x+404. Price, \$1.36.

Moon, Truman J., and Mann, Paul B.: *Biology for Beginners*. New York: Henry Holt and Company, 1933. Pp. xxxii+741.

Torres, Arturo: *Essentials of Spanish*. New Two Volume Edition. Garden City, New York: Doubleday, Doran and Company, Inc. Pp., Book One, 331; Book Two, 392. Price, Book One, \$1.12; Book Two, \$1.20.

Wilson, Guy M.: *My Subtraction Drill Book* (Equal Additions Method) New York: The Macmillan Company, 1933. Pp. 49.

#### General

Curtayne, Alice: *A Recall to Dante*. New York: The Macmillan Company, 1932. Pp. 245.

Denny, Walter Bell: *The Career and Significance of Jesus*. New York: Thomas Nelson and Sons, 1933. Pp. xv+466.

Dolan, Rev. Albert H., O.Carm.: *A Modern Messenger of Purity*. Chicago: The Carmelite Press, National Headquarters of the Society of the Little Flower, 6401 Dante Avenue, 1932. Pp. 188. Price, Paper \$.35; Cloth, \$.75.

Eustace, C. J.: *Romewards*. New York: Benziger Brothers, 1933. Pp. xvi+329. Price, \$2.25.

Gillis, Rev. James M., C.S.P.: *Christianity and Civilization*. New York: The Paulist Press, 401 West 59th Street, 1932. Pp. 120. Price, \$1.00.

Purcell, Father Harold, C.P.: *The Passion Prayer Book*. Chicago: D. B. Hansen and Sons, 1932. Pp. 384.

Roselli, Bruno: *Vigo—A Forgotten Builder of the American Republic*. Boston: The Stratford Company, 1933. Pp. 280. Price, \$2.00.

#### Pamphlets

Eleanore, Sister M., C.S.C.: *The Life of Our Lord for Children*. New York: The Paulist Press, 401 West 59th Street. Pp. 32. Price, \$.10. Quantity Prices.

Green, Rev. Victor, O.M.Cap.: *A Retreat? "I Pray Thee Hold Me Excused."* Herman, Pa.: The Capuchin Fathers, St. Fidelis Seminary. Pp. 16. Price, \$.06. Quantity Prices.